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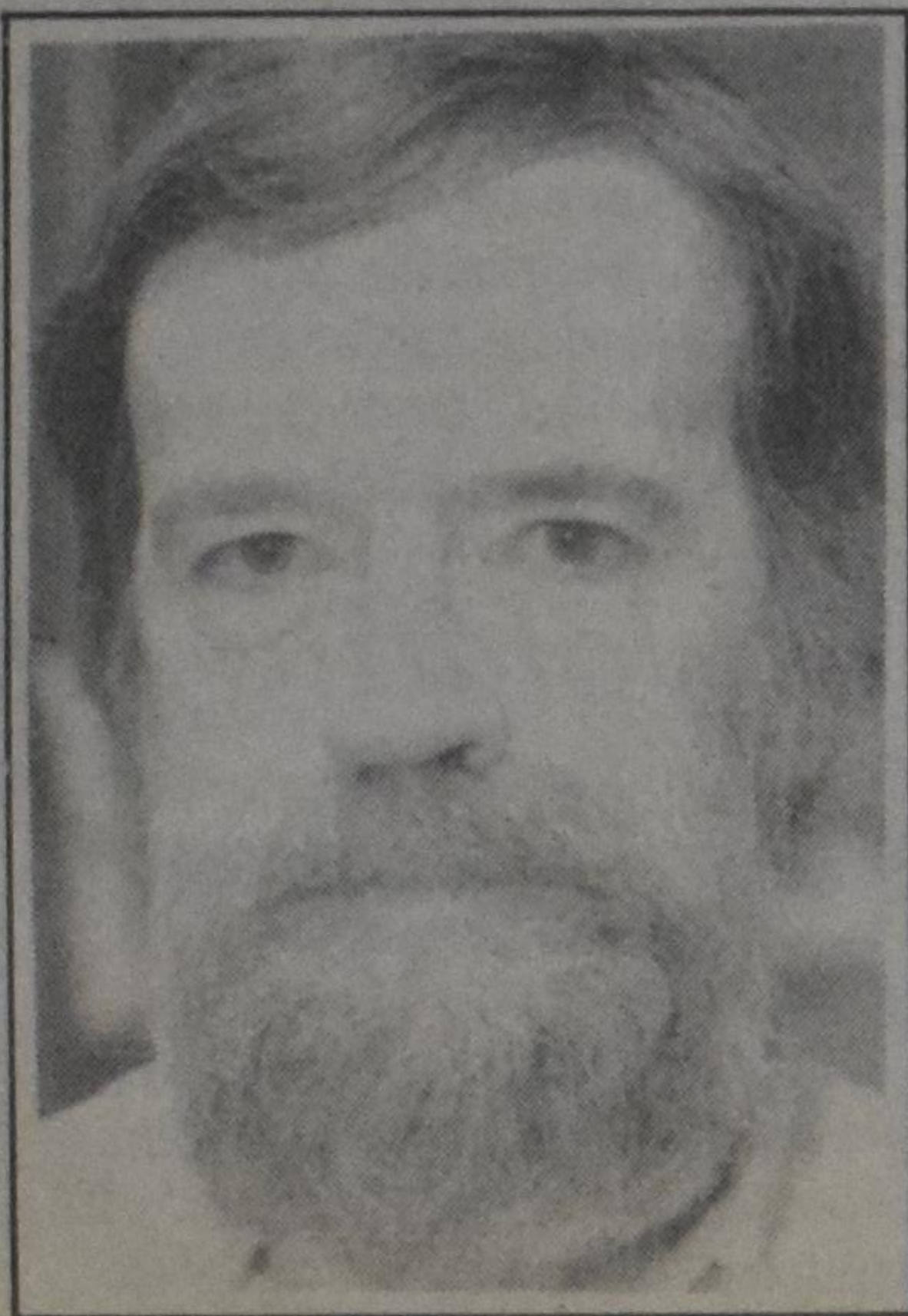
Feminism, burnout trouble women's agencies

Bill Fledderus

HAMILTON, Ont. — Four agencies which operate women's shelters in Hamilton, Ont., have experienced 13 controversial dismissals and resignations so far this year.

Political disagreements between radical, politically-oriented feminists and mainstream, therapy-oriented feminists have been a cause of difficulty across Canada, according to observers. "Radicals" in Hamilton have accused "mainstreamers" of weak commitment and homophobia, while some of the mainstreamers accuse the radicals of being biased against men and authority figures and in favour of homosexuals.

Such allegations have occurred because the two camps differ about what a women's



Paul Bennett. PHOTO COURTESY PAUL BENNETT

agency should do. The radicals, in many cases the people who founded the shelters, usually stress that the agencies are a tool for social change and that

the public education element of their program must be integrated into the therapy that is offered. The mainstreamers usually prefer that the agencies focus their efforts on therapy, and argue that an agency which helps abuse victims is not the proper place from which to launch political action.

"It appears that recent events have split agencies down the middle. People have been forced to pick sides," says Paul Bennett, executive director of the Halton Sexual Abuse Program in Oakville, Ont. "I hope the situation will lead to healing and growth in those agencies," but meanwhile the situation seems "pretty tragic," especially since it has reduced the number of services available to those seeking help, he says.

"I hate to see [these internal squabbles]," agrees Judy Cook, who works with Salem Christian Mental Health Association in Hamilton. "I'm grieved by them. When organizations become polarized between homosexuals and heterosexuals, or between feminists and non-feminists, it's too bad."

Cook points out that recruiting balanced people is essential to avoiding polarization in any small organization.

Growing pains

Losing people because of limited commitment and divergent aims is a normal example of the "growing pains" which must be expected by small, young organizations, a representative of Choices for Abused Women told the *Hamilton Spectator* last month. The

two-year-old agency has since been hit by more resignations and has decided to close. But "growing pains" are even hitting the agencies over 15 years old, points out Hamilton councillor Dominic Agostino, who has called for a comprehensive review of the area's network of abuse services.

Agostino says he would like to see more cooperation among the agencies. "Each of them has its own definition of feminism and refuses to have much to do with the other agencies," he explains. He hopes an independent review, to be published in May, will make recommendations that will lead the agencies to work together.

At the root of the agencies' problems, say Agostino and others, are large increases in government funding over the past few years. With the money have come demands that the agencies operate in more traditionally professional ways and become accountable to the government.

The agencies find these demands problematic because rejection of hierarchical structure has long been a cornerstone of their identity. Most women's agencies see themselves as grassroots collectives which are trying to operate in a way which avoids the usual pyramid-style chain of accountability.

"Some agencies are starting to realize that hierarchy is not evil of itself, but rather a necessity for efficiency," says Edith Sands, clinical supervisor of See **SHOULD** — p. 2....

Christian schools forced to defend the literature they teach: Literature selection policies assist teachers, parents

Marian Van Til

ST. CATHARINES, Ont. — Some critics of the new film version of *The Adventures of Huck Finn* say it "sanitizes" Twain's slavery-era story. Others insist the story itself is racist and don't want their children reading it (the book has been banned in some public schools in the U.S.). In Toronto blacks are protesting the planned opening next year of the Broadway musical *Showboat* because "it demeans black people."

The Christian community,

too, is not immune to controversies over drama and literature. It's not racism or perceived racism that stirs controversy, however, but works containing profanity, sexual scenes or perceived "New Age" thinking, asserts Dennis De Groot, a veteran English teacher at Fraser Valley Christian High School in Surrey, B.C. Sooner or later every school must consider on what basis it chooses the literature it teaches, De Groot says.

"Profanity and sex are the easy vices to see," notes De Groot. "If a person is cheating in his business or is racist, it's tolerated." But De Groot says students need to be taught to look beyond those easy-to-see vices to the spirit which encompasses a novel.

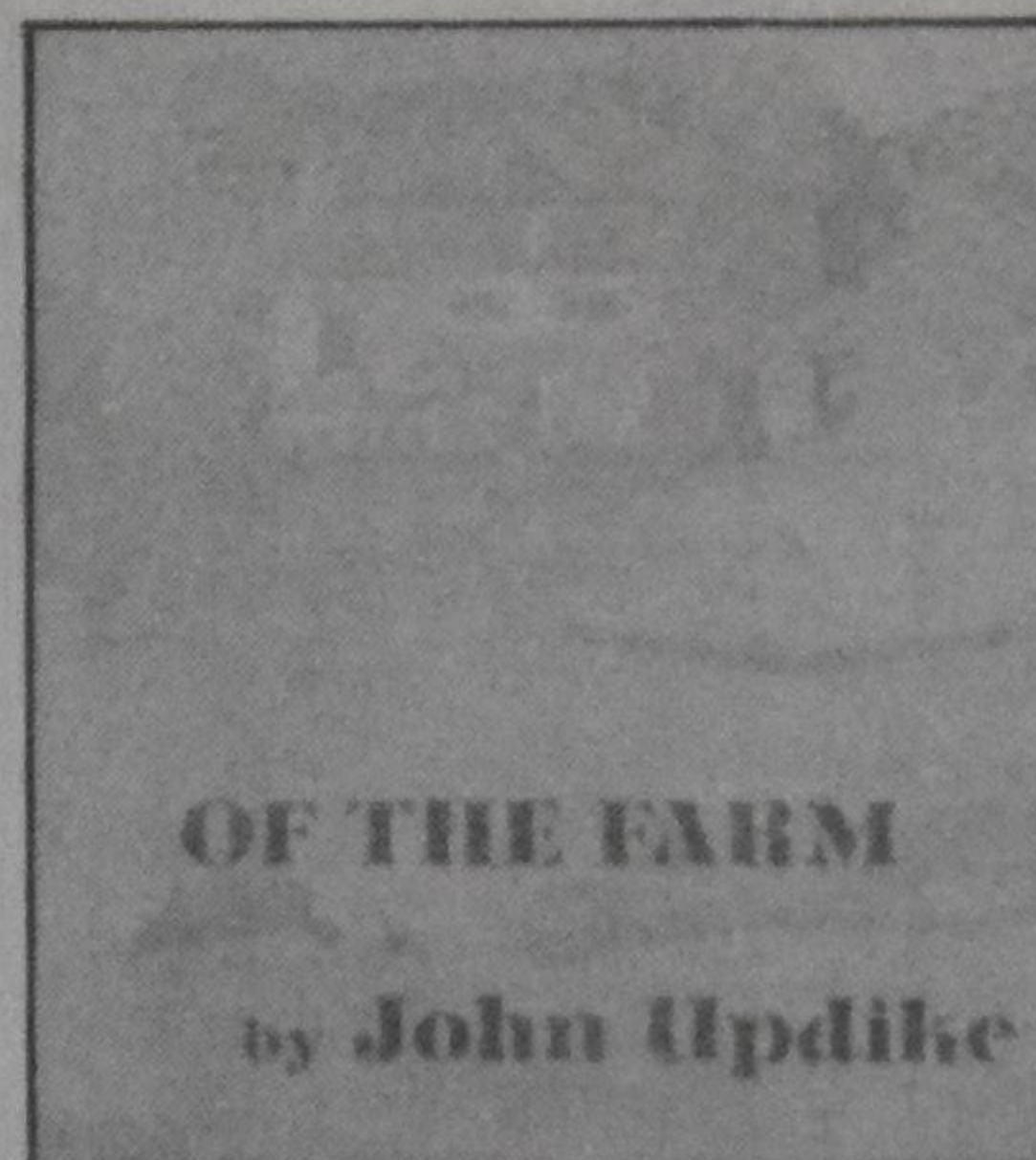
"When we study Steinbeck's *Of Mice and Men*," he explains, "the language is rough. But the language isn't what's so profane, I tell them — it's the hopeless, godless worldview. But that's hard for

kids to see; they like the story. Such things are also hard for some parents and even some teachers to see," admits De Groot.

Two different mindsets

In De Groot's experience, evangelical parents are more apt to raise objections than are Reformed parents. Currently about 40 percent of Fraser Valley's students are evangelical; 60 percent are Christian Reformed. Last year, as English department head, he dealt with evangelical parents who objected to W.O. Mitchell's "Who Has Seen the Wind?" Another parent objected when De Groot had his students read a harlequin romance and compare it to a good love story they were studying, Isaac Singer's *The Slave*.

De Groot believes such reactions are "based on fear more than anything else. We try to get them to understand how we See **LITERATURE** — p.



Many schools have carefully worked out policies to help in selecting good literature, though good literature is sometimes controversial.

Thinkbit

Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.

George Bernard Shaw, *Man and Superman*

In this issue:

Would you defend your father if he were accused of Nazi crimes? See *The Music Box* review.....p. 7
Evangelist warns teenagers against addiction, the occultp. 10
Get to know the Reformers.....p. 12

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Should abuse shelters help educate society?

... continued from p. 1

the Halton program and a social worker at Catholic Family Services in Hamilton. "They are now looking at how you set up the hierarchy as what's important."

Despite their different types of feminist philosophy, agencies appear to agree that empowering women is the main way of bringing about a less abusive society. As Bennett says, "We [at Halton] agree in principle that our society has long been structured in a way which all too easily allowed those with power—traditionally men—to abuse those without power—traditionally women, children and the elderly." But he disagrees with the "extreme position" that the system is biased against the victim.

Agencies also disagree about the role they should play in trying to bring about social change. Sands points out that, although both therapy and political action are "extremely important," she has chosen to restrict herself to therapy. But many of those who founded

women's shelters argue that the two actions—social change and abuse therapy—are inseparable.

"There's an element of [political] education in therapy," says Sands, "but for the rest I have decided to leave the political action to others." There are others who still need to realize that it's okay to leave part of the work to others, she says.

Avoiding burnout

Another factor which can lead to disputes is "secondary post-traumatic stress disorder," suggests Sands. It is hard for workers who deal exclusively with trauma cases to prevent the emotional strain of their work from interfering with their administrative relations, she says.

Continual exposure to serious abuse situations, says Bennett, "has the potential to take away your ability to enjoy the world, to enjoy other people." It's easy to become cynical, to see only the bad side of people and to become anti-male, he says.

"You have to take conscious

steps to maintain your perspective, to set boundaries to prevent being swallowed up by your work," he says. Bennett says he encourages workers to nurture each other and to offer upbuilding comments.

Judy Cook at Salem points out that she keeps perspective by reminding herself that "violence in the family is related to the background of both the victim and the perpetrator. Both require and deserve treatment. They are two sides of the same coin." Unfortunately, she says, the person in the position of power usually

doesn't feel the need for help.

Towards 'humanism'

Though many who work with abused women consider themselves "feminists," classifying them in two camps is an oversimplification, adds Kathy Burton of COHR Family Services in Burlington, Ont. "Though most of us owe a debt to radical feminism, many of us have moved beyond, to a more holistic humanist approach to our work. We realize that all people—men and women—need liberation" from the patriarchal way of thinking and

acting, she says.

Both genders have the potential to misuse anger, but it's wrong that men have somehow been given the right to do so without social disapproval, she says. She hopes that her children, having been taught the great importance of cooperation and having had more of a chance to experience each other's roles, will be more able to stave off such injustice.

"The system should be the object of our anger, not men," she says. (See related stories on page 20.)

Literature can be volatile subject

...continued from p. 1

choose the literature we teach, but that doesn't necessarily change their minds. It involves worldviews. You come to a worldview over a long time, and you don't change such a view quickly."

"We choose what we teach very carefully; the education committee knows what we're teaching and backs us up, and we expect them to," De Groot explains. He was part of a committee which a couple of years ago drew up a literature selection and review policy for the Society of Christian Schools in British Columbia (SCSBC). That policy is now used by most of the District 12 (B.C.) member-schools of Christian Schools International and is helpful to parents as well as teachers, De Groot feels. It discusses what literature is, what it does and how it should be evaluated, and then provides almost two pages of selection criteria.

Other schools have also recently been forced to defend their choice of literature. Hamilton District Christian High School, Hamilton, Ont., was drawn into a controversy about some of the same literature that Fraser Valley uses. HDCH does have a "literary selection policy," which was drawn up in 1988. Though things are quiet at present, English teacher Susan McClarkey would not discuss the controversy.

Fantasy not suitable for Christians

Last year Centennial Christian School in Terrace, B.C., was also forced to confront the issue. Teacher Curtis Tuininga read John White's *The Tower of*

Gebura to his Grade 5 students. White is a Christian writer and the story is a fantasy in which good and evil clash.

Principal Frank Voogd explains that evangelical parents representing six of the class's 28 students "objected to the book because it's fantasy and they feel that's wrong." (He notes that some parents admitted they hadn't read the book they were criticizing.) "It goes away from what's real and that opens a door for Satan, they believe. It allows new thoughts to come into children's minds." Voogd says these same parents object to fairy tales, and to other Christian authors like Madeleine L'Engle (she's accused of being "New Age") and even C.S. Lewis (*Chronicles of Narnia*).

That incident was a catalyst which forced Centennial to reevaluate how it selects literature. As a result the school adopted the SCSBC policy.

In the end, says Voogd, "This went beyond literature. It had to do with how we operate as a school. Parents had to understand our philosophy and trust us once they decided to send their kids to our school. It was a matter of some of the parents having a different worldview; their perspective was not ours. That worldview issue is what caused three or four families to leave."

Centennial, begun in 1966-67 by Christian Reformed parents and still firmly supported by them, has grown tremendously from the addition of students from other churches. There are Lutherans and a few Catholics, but primarily students from Pentecostal, Bible and non-denominational churches. Only 15 percent of

the students are now of Reformed background.

Maturity makes a difference

Hugh Cook, literature professor at Redeemer College in Ancaster, Ont., says that in his 22 years of mostly university teaching "objections to what I have students read hasn't been a big problem—partly because I've chosen novels judiciously."

"There's enough good stuff that's not terribly controversial so that I can mostly avoid the good stuff that might be controversial," he adds, citing the teaching of John Updike's *Of the Farm* or *Rabbit Run* as opposed to his *Rabbit is Rich*.

The other reason it's not a problem is that college students are older and more mature. And they seldom complain to their parents about what they're asked to read. "I do discuss some novels which some students object to," Cook admits. "Some students tend to come from sheltered backgrounds. But I feel more comfortable in upper levels than with first-year students in dealing with novels like, for example, Marian Engle's *Bear*," says Cook.

"I don't know anyone who wouldn't critique a book with students in the context of their faith," Cook continues. A Christian classroom, at whatever level, "is the perfect place for some of these controversial works of literature to be discussed," declares Cook, "because there's trust between teacher and students and between the school and the parents. Do I as a parent trust my sons' and daughters' teachers or am I ruled by a spirit of fear?"

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Comment

PRESSREVIEW



Carl D. Tuyl

The Campbell bandwagon has not derailed yet, but it has slowed down considerably. Curly Charest put the brakes on the Campbell train with a three-star performance during both of the first two debates. Whether a good debater will make a good party leader or a good prime minister is an entirely different question of course. We had an excellent debater in Ottawa for the last eight years, but not all and sundry would give him an A for effort. When in the debate the subject of the Quebec language law came up, the contenders did a Mona-Lisa-on-valium number: smile but don't say anything.

★ ★ ★

The deficit has continued to have star billing on our political stage. We all know that it has been inflated like a balloon aimed for outer space. It has gone from semi-bad to worse. Mr. Wilson said in his 1990

budget speech: "The national accounts deficit will decline steadily over the medium term and move into surplus in 1994-95." Yeah, yeah! Kim Campbell will wipe out the deficit in five years, and Curly Charest will do it in four, and I guess Dear Abby could do it in two years. Snake oil! Dribble babble from a government that gave a grant of \$444,697 to the Canadian Table Tennis Association.

★ ★ ★

Frère Jacques Parizeau let us know that an independent Quebec would have its own army, but it would offer Canada a treaty of association. Nice, eh?

★ ★ ★

There is a lot of old-time smuggling going on across the world's longest undefended border. During the Prohibition in the U.S., Canadians smuggled booze into the home of the brave, and the Yankees are now returning the favour with untaxed spirits.

★ ★ ★

Ready for the Phoenix General Hospital humour board? Here goes: "A bean supper will be held Saturday evening in the church basement. Music will follow."

★ ★ ★

The provincial election campaign in Newfoundland has a surprising twist: Premier Clyde Wells is reviving the constitutional debate. He wants more say for the province in fishery matters. And we thought that no politician would ever dare utter the word "constitution"

again during our lifetime. The debate between the party leaders there resembled a fracas in the sandbox at the kindergarten.

★ ★ ★

Alberta is reporting a boom in the oil business. The stuff is flowing again like Chianti at an Italian wedding — lots of it! Perhaps it will put to rest the persistent rumours the province will have a sales tax in the future. Sales tax in Alberta is like rain in Southern California: possible but not likely.

★ ★ ★

Bob Hope turned 90, my namesake grandson will go to high school next fall, and some of my nieces and nephews have grandchildren. We are never prepared for what we expect!

★ ★ ★

The end of the Waco debacle showed once more how violence can be close to religion. There are some gruesome atrocities going on in the world in the name of God. We who confess our Lord better remember that he is the Prince of Peace.

★ ★ ★

Now let us turn our attention to the *New York Times*. It tells us that East Timor is still a place of frightening Indonesian oppression. In Italy the government was as corrupt as three-week-

old hamburger, and Italians have voted for electoral reform. No one seems to know how the transformation of power will unfold. There is good news from Spain. The Spanish magazine *Cambio 16* conducted a poll that inquired about Spaniards' happiness. The poll contacted 5,000 persons of which 84 percent said that they were happy, with only 14 percent saying so-so.

★ ★ ★

Where else than in C.C. would you be able to read the nicknames of the new French prime minister Édouard Balladur? The French have baptized him "Sa Suffisance" (His Conceitedness), "Son Éminence" (His Eminence) or simply Édouard, a name that conjures up the picture of a 19th century French salon in which a little boy in a sailor suit plays the piano.

★ ★ ★

An East German woman, Carla Seifert, is making money by giving seminars on the subject "How to Deal with Germans." I would say: like porcupines make love: very carefully. The Dutch are among the main investors in Vietnam. The busiest Philips store is no longer in Eindhoven or Amsterdam, but in Saigon. The British government has increased its taxes on beer, cigarettes and furnace fuel, but taxes on race horses were decreased sig-

nificantly. After all one has to set priorities. There will always be an England!

★ ★ ★

And should we skip the classifieds? Far be it from us. We would lose touch with life itself. From the *Toronto Star*: "Man honest. Will take anything."

★ ★ ★

Jews all over the world remembered the victims of the Holocaust. One surprising mourner in Jerusalem was the son of Martin Bormann, Hitler's deputy who supervised the mass killing of European Jews.

★ ★ ★

A statement by Samuel Wilkenberg, a former prisoner who was present at the memorial service in Treblinka, keeps haunting me: "There was no God in Treblinka." I don't know what I could say in answer to Samuel's denial of God's presence. I know what Augustine, the old church father, said: "The earth is a small-scale hell." Was he prophetic, seeing Treblinkas, Dachaus and Auschwitzes in the far future? How would you answer Samuel?

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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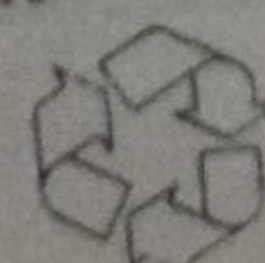
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Editorial

Facing the 'backlash' on flogging

I got a call from Michael McAteer, religion editor of the *Toronto Star*. He wanted to know if readers had responded to my March 12 editorial on flogging. In that editorial I had made the rather bold proposal that Canada introduce flogging into its penal code. Yes, I had some letters, I told him. Were they for or against my proposal? "Against," I said.

One of those who wrote, Frank Groenewold, wondered whether I believed what I wrote about flogging or whether I was just trying to encourage some response. I wouldn't use the term "believe". I am not *that* convinced that flogging is a good thing. It was partly a tongue-in-cheek proposal, partly an attempt to reinsert some starch into a society that in my estimation has grown both soft and cruel.

What is violence?

That's not to say that I have already surrendered to those who argue against the use of physical

force. Is any use of physical force to be understood as "violence," as another respondent, Fred Koning, seemed to suggest? I would hope not.

Whenever the police are called upon to subdue a suspect or control a mob by force are they automatically guilty of resorting to violence? For me the term "violence" carries the idea of an unwarranted use of force. I do not think that the Old Testament laws which called for a prescribed number of lashes under the close scrutiny of a judge constituted "an institutionalization of violence."

The principle of retribution

Nor do I believe that the atoning death of Christ spells the end of retributive justice in a secular society, as Koning suggested. Paying for a crime, restoring "a measure of equality to the unequal situation of harming an innocent human being," as I put it in my editorial, is a sound justice principle even in a year of our Lord. Christ paid for our sins to God; he did not pay for our crimes to the state or to the victim. True, the victim can forgive, but the state, although it may show mercy, should not forgive. It is the task of the state to uphold the demands of justice for the sake of all citizens.

Abuse does not eliminate use

I do take seriously, however, Fred Koning and Frank Groenewold's comments on the effects of flogging in a society that so easily abuses power. "Who would suggest the introduction of corporal punishment in a society with a track record of poor nurture and discipline?" asked Koning, and he added references to Mt. Cashel and to the abuse of children by parents. That may indeed be a strong argument against the introduction of flogging.

And yet I wonder if we should allow abnormal behaviour to set the rules for crime control. Are we going to outlaw intimacy because some people abuse it? Are we going to forbid spanking because some parents use physical punishment as an outlet for their anger?

Pedagogy and crime

I am completely in agreement with Groenewold as he described the better way of nurturing children: we need to educate parents to hold

children accountable, to be open with them, to respect them, teach them problem-solving and decision-making skills, and model good behaviour for them. But my editorial was not really focused on pedagogy.

I would love to see our society implement these pedagogical principles, but how are we going to see to it that every parent does? Isn't the fate of a Christian view of pedagogy the same as the fate of the seed in Jesus' parable of the sower? And how many of the 10 lepers healed by Jesus returned to give him thanks? How can we eliminate crime in a society that spurns good advice?

Surely there's a time when the state has to focus on curbing evil. And the curbing of evil is what my editorial focused on. I recommended flogging not as a nurturing tool but as a tool for restraining criminals.

No painless way

I do not believe that there is a painless way of curbing evil. Maybe flogging does not rehabilitate offenders, certainly not flogging by itself. But maybe it sends a message that we do not tolerate crime. Maybe it does not help the offender so much as those who hear about it and are still in the stage at which a little bit of fear holds them back.

Yes, I do believe that there are healthy fears. Sometimes it takes an accident to put the fear of careless driving into us. Sometimes it takes an illness to convince us that we cannot keep on polluting the environment. And sometimes it takes a sentence in court to remind us that crime does not pay. Crime does not pay for many other reasons, but these reasons may not be clear to the offender.

I wouldn't like to be the one to administer a flogging to anyone, but I am convinced that people like me who cringe at the thought should be the ones to administer it if it were deemed helpful.

Should we flog young offenders? I asked in my editorial of March 12? I don't know. But I know one thing: if one of my sons had committed a crime and was given a choice in court to submit himself to 39 lashes and 39 days of community service, or spend a year in jail, I would hope he would choose option one.

BW

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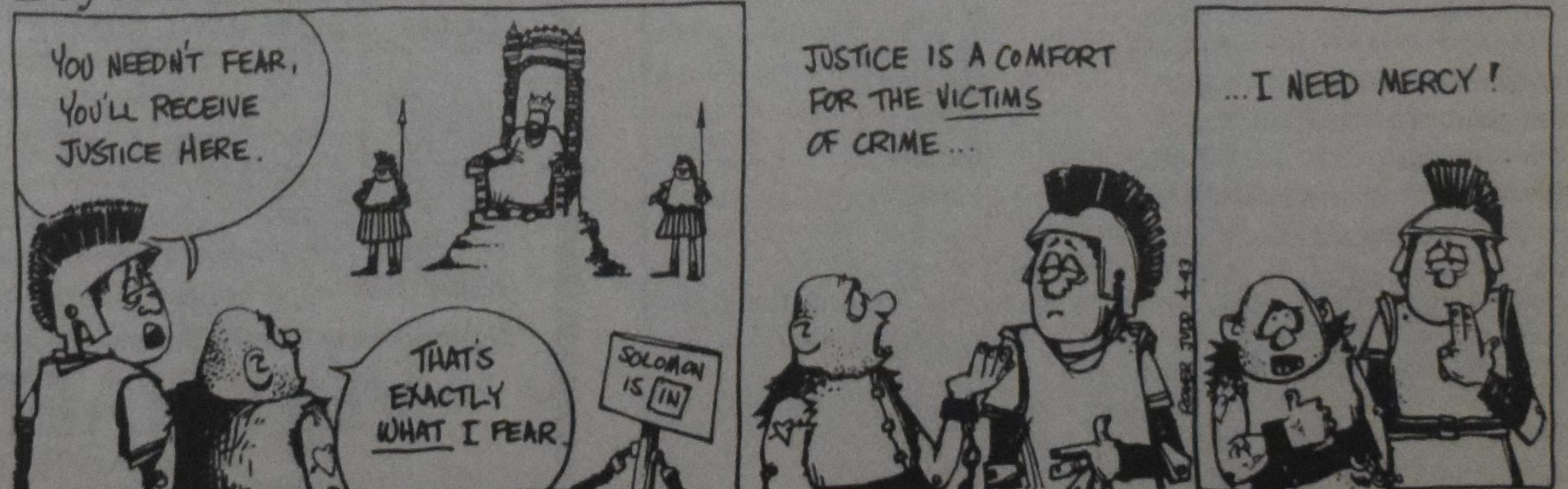
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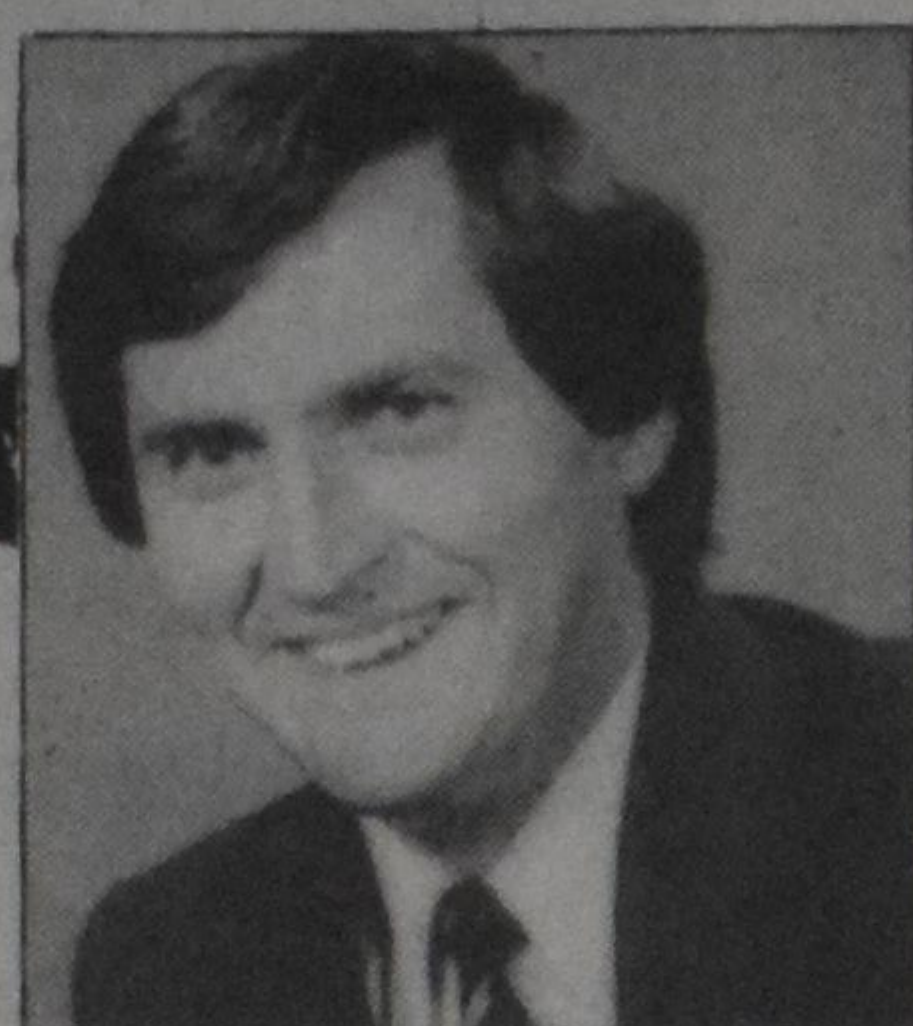
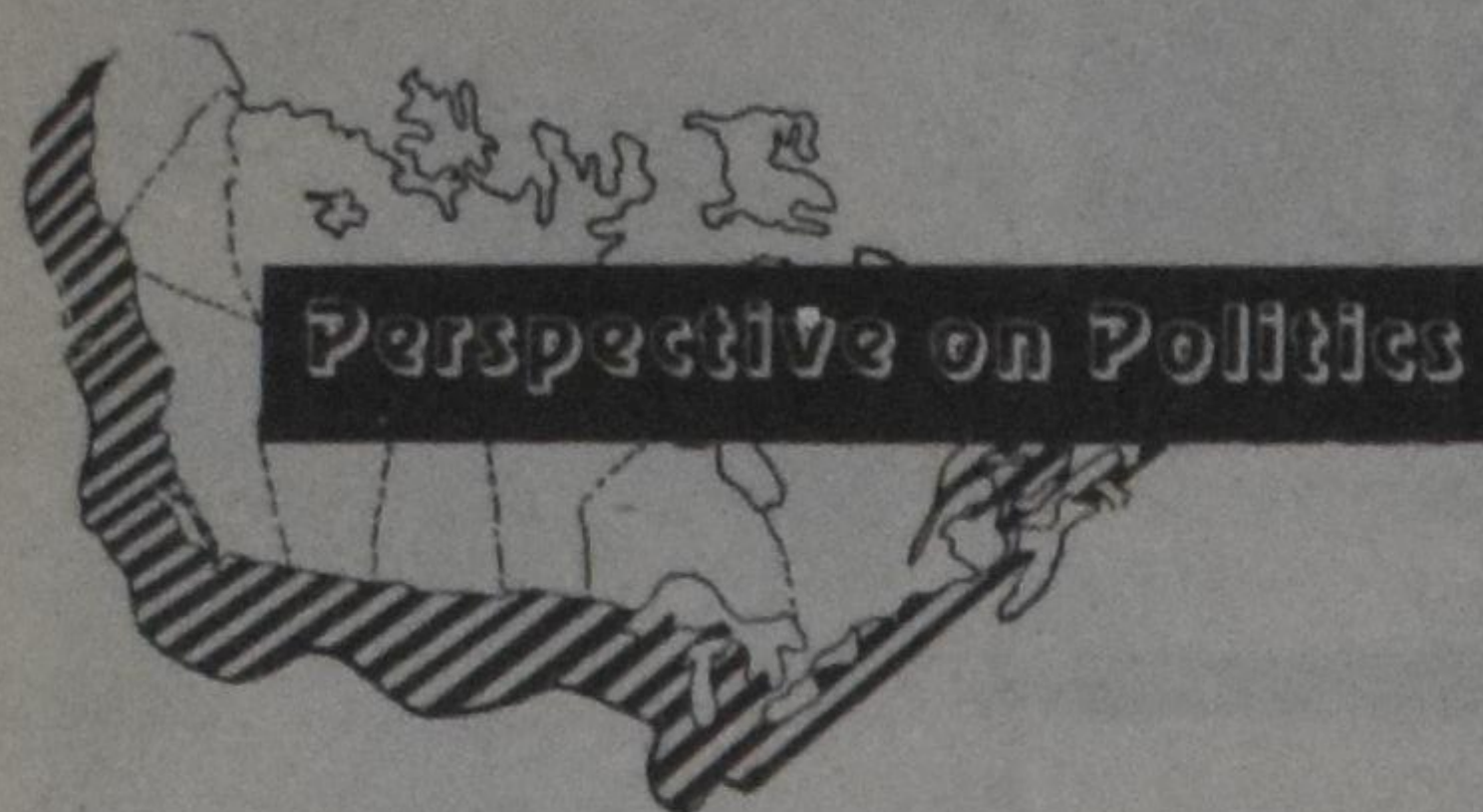
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Beyond Belief



Politics/Letters



Paul Marshall

The ground of pluralism is God's patience

For many Christians "pluralism" is bad news. Though pluralism stresses the importance of openness, it often seems to be a cover for driving the Christian faith out of Canadian life. In the name of pluralism governments remove religious teaching from public schools. In the name of pluralism appeals to the importance of Christianity in public life are often dismissed as outdated narrow mindedness.

In response to this secular attack many Christians seek a complete rejection of pluralism. They think Canada is either a Christian society or a secular one.

It's true that much of what is *claimed* to be pluralism really is a front for hostility to religion in general and to Christianity in particular. The misuse of pluralism by secularists is not a good reason to reject it entirely. In fact, pluralism can be a good and Christian idea.

The basic notion of pluralism is simple: society consists of different people with different beliefs and different ways of life who should be as free as possible to live out their beliefs without being controlled by others.

If we understand pluralism in this way, much can be said for it from a Christian point of view.

Let them grow together

The biblical emphasis on God's patience in postponing his judgment can help us to address the issue of pluralism.

Matthew 13: 24-30 records Jesus' parable of a man who, though he had sowed good seed on his field, found weeds among them, planted at night by his enemies. When asked whether the weeds should be uprooted the man replies, "No, because you could pull up the wheat with them. Let them grow together until the harvest" and then separate them. Jesus went on to explain the future judgment when God would root out and burn all evildoers (Matt. 13: 36-43).

If God is patient even with those who do evil, how much more should we be willing to live alongside others in peace?

Not relativism

We don't have to believe that all other ways of life are good or that it doesn't matter what anyone believes. We don't have to believe that all moral views are equal, or have to be relativists, or to accept the idea that our faith is purely a private matter.

We simply need to acknowledge that the government is not called to resolve fundamental religious matters but rather to provide the conditions under which people live out their differing beliefs. The question is not whether people are doing the right thing. It is whether or not it is the government's job to stop them.

In fact the Scriptures go beyond patient acceptance. Not only does God permit the disobedient to live, he also cares for them. "He makes his sun to rise on the evil and on the good and sends the rain on the just and on the unjust" (Matt. 5: 45).

Jesus told us not only to love our friends but also our enemies, in the same way that God does. "Love your enemies...that you may be children of your father who is in heaven."

God doesn't only tolerate those who oppose him — he actively cares for and loves them. The sun's rising is a sign of God's continuing love and care. The rain is God's continuing gift. God gives plurally.

As we struggle to find a Christian way in our age, we should not try to stamp out all those things that we think are wrong. Our goal is not to require a Christian standard of everyone.

A genuine pluralism (not the secular masquerade that we are sometimes offered) is not a departure from the Christian faith, but an expression of it. It means being as patient as God is.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Too much bull

It was your April 2 (not April 1!) issue, page 15, that stirred my farm background back to life. Under "Job Opportunity" in the Classifieds you advertise for help needed on a dairy farm, accompanied with a picture of three Hereford beef cattle, one of which looked like a bull to me.

I want to warn the applicants not to milk those animals on a commission basis. It's hard to fill a quota milking Herefords, and with a third of them as bulls, production records will be impossible to achieve.

Just a cautious word from an old farmer, a wild one at that.

Rev. Henry Wildeboer
Oshawa, Ont.

Response

Would you believe us if we said that the picture was a test to separate applicants who know about farming from the ones who don't? No? How about this one: the three Hereford beef cattle represent the wages the applicant will receive? Still not convinced? Try this one: these three clonkers are picketing the dairy farm because milk products are protected by quotas and beef is not. We give up. Next time we'll use an uglier picture.

Editor

Can't skip parts of the Bible you don't like

One of my favourite columns in *Christian Courier* is "Peter and Marja are In." It is the best advice column I know, and generally filled with biblical good sense and practical wisdom. The Slofstras and I disagree, however, on what the Bible teaches with respect to gender roles. It will come as no surprise to the readers of C.C. that I take issue with the column of April 16, 1993, where they venture into the exegesis and hermeneutics of 1 Cor. 11 and 2 Tim. 2.

After summarizing the content of the passages in question, the Slofstras write: "Taken at face value we find these teachings offensive and in conflict with our Christian sensibilities and theology." It seems to me that this statement is an excellent formulation of the problem which we all face with respect to the explosive issue of gender roles. On the one hand we have the teachings of Scripture (at least if we take them at face value), and on the other hand we have our own Christian sensibilities and theology. Here Scripture is offensive to our own deeply ingrained sense of what is right and theologically correct.

Touches the heart of Reformation theology

As I see it, this conflict between the face value of Scripture and our own sense of right and wrong is a very serious problem in our churches today. Some time ago a member of my own denomination — a Christian Reformed woman who is in many ways an exemplary Christian leader — told me that she skips over passages like these when she reads the Bible at family devotions. This illustrates a growing belief that there are certain passages of Scripture — especially those which have been misused to justify the oppression of

women — which we can no longer accept as God's Word. Clearly, this is an issue which touches the very heart of what it means to be Reformed.

Now I do not believe that the correct response to this problem is to accuse each other of heresy or to establish yet another Reformed denomination. But I do not find Peter and Marja's response very helpful, either. They grant that the Bible contains these "offensive" texts and that such texts should be taken seriously, but then write: "Fortunately Paul seems to balance his theology elsewhere where he celebrates the oneness in Christ of males and females." It is only by referring to these other parts of Scripture that we can "rescue Paul" (their words) from the texts which we find offensive. But an appeal to non-offensive texts does not make the offensive ones go away. The challenge is to yield to the authority of Scripture across the board, even in places where it goes against our grain. In the final analysis it is not our Christian sensibilities or our theology which has ultimate authority, but God's revelation in Scripture.

One other point. At the end of their column the Slofstras wonder "how some people can claim that the Bible is always clear and easily understood (the so-called 'perspicuity of Scripture')." They should be aware that the "perspicuity of Scripture" is a basic Reformation doctrine and does not mean that there are no obscure passages in Scripture. It simply means that the Bible is clear on the basic issue of how we may be saved.

Al Wolters
Hamilton, Ont.

Letter / Family

Did Jesus dread the cup of sin?

With reference to the dual article "What cup and what hour is Jesus talking about?" (April 9): Could we allow for a third possibility?

Could it have been the cup of sin which the Saviour dreaded? In 1 Peter 2:24 we read, "He himself bore our sins in his body on the tree...." It is almost impossible for us to im-

agine, even slightly, spiritual lepers that we all are, what that must have been like!

That he, who had been holy from eternity, had to become a living sacrifice, had to bear our pride, jealousy, adultery, gossip, lovelessness, self righteousness! To try to understand that I have to picture being condemned by an earthly judge for

a whole lot of crimes I've never committed, being punished as a scapegoat in other people's stead.

Jesus had to accept that burden from the heavenly judge. It is too horrible to contemplate!

Peter Tensen
Brantford, Ont.

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Rooftop Musings

Alyce Oosterhuis



Of good and evil

For eight years our family has been creating family liturgical traditions for Christmas and Easter. Every year our house is ritualistically decorated with banners — angels and cradles or crosses and tombs of felt on colourful backdrops. A few months ago I brought these banners to my class on religious and moral development and we mused about children's eventual involvements in banner creation when they become adolescents who wish to express their faith in their own unique ways. The answer to our musing was provided at Easter by our 13 year-old son.

This year's banner theme was the triumph of the cross over evil. The backdrop was a dark-blue and yellow diagonal in which the cross was clearly portrayed as transcending evil (blue) and rising into the good (yellow). Symbols of good and evil were discussed and our pre-adolescent daughter faithfully had a devil cut out to be placed under the cross. She drew a shrivelled, fruitless olive tree to contrast with a blossoming apple tree; a colourful palm tree with waving palm branches, an angel, a dove, and then she ran stuck — "I need more symbols for evil," she said.

'Good' and 'evil' very concrete

To the rescue came our "cool" adolescent as he proceeded to personalize and draw what is good and evil in his life, rather than searching the Bible for significant symbols. "Good" is the hope of growing to be six feet tall; "evil" is to grow no taller than his present 5'3". "Good" is to have a large coloured television with cable (we have no cable); "evil" is to have no more than a 4" black and white TV in the house. "Good" is to have a face that clearly gives evidence of the need to shave; "evil" is to have a complexion marred by zits. "Good" is the United Federation of Planets; "evil" is the Borg machine. "Good" is to be number one in soccer; "evil" is to fail to make the team. His drawings were transferred into felt creations and pasted into the appropriate blue and yellow spaces along with the cross, the devil, the trees and the angel.

This year's banner looks very different from all the others. It's simpler and with no gold braid to highlight the various religious symbols. It's also less visually accessible. But it is definitely a more honest representation of the celebration of Easter hope in our family than the previous years' depictions of my theological understandings.

It has also led to some interesting discussions: "What does it mean to play redeemed soccer? Does the United Federation of Planets require a Christ? Would there be zits if there were no evil? When the adolescent brings his or her own fears and hopes to family devotions, then biblical truths become highly personalized and very concrete. Faith becomes specific and immediate, embedded in a search for what's important *now*."

None of the Gospels portray Christ as an adolescent. We see him at age 12 addressing the rabbis with precocious truths in his father's house, and then we hear him 18 years later calling his disciples to follow him. Did Christ ever worry about zits and his eventual height?

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Cinema/Media

Video Review

Marian Van Til

The Music Box

Stars Jessica Lange, Armin Mueller-Stahl, Frederic Forrest, Donald Moffat, Lucas Haas, Michael Rooker
Written by Joe Esterhasz
Directed by Costa-Gavras

When *The Music Box* had its theatre run several years ago it was, unfortunately, not widely distributed. Set in Chicago in the early 1980s, it is a gripping film about a Hungarian-American immigrant suddenly accused, 37 years after the fact, of heinous war crimes and defended in court by his lawyer daughter.

Michael J. Laszlo, "Misha," as he was known in Hungary, immigrated to the U.S. after the Second World War. After his wife died, leaving him with a young son and daughter, he plugged along year after year, working at a steel mill outside of Chicago, going to church, raising his children to be "good Americans," and later, doting on his grandson.

His son became a mill worker like him, but his daughter, Ann, — of whom he is especially proud — became a criminal lawyer and married into an influential lawyer's family. Even when she divorced, the Laszlos' ties with that family remained — family ties, they believed, were more important than most other things in life.

Slaughterer or salt of the earth?

Out of the blue, it seems, Laszlo is accused of being a former Nazi butcher, and Ann and everyone who knows him assumes the government has the wrong man. At her father's insistence and against her better judgment, Ann agrees to defend him.

In Hungary Laszlo was a policeman, a *gendarme*, he admits, but he insists he became an office clerk to avoid participating in the raping, shooting and bayonetting of Jews carried on by his colleagues. Did this former policeman, for hatred's sake, flout the law? Or is he — an avid anti-communist who disrupted a dance performance five years before by a visiting Hungarian state dance troupe — merely being hounded by that country's communist government, as he contends?

And if Ann wins her father's case will that weed out the seeds of doubt that have been sown about him in her mind? "Blood's thicker than spilled blood," she's told glibly. But is it?

What is love?

Director Costa-Gavras isn't so concerned with whether we are able to guess Laszlo's guilt or innocence as he is with the impact of the trial on this father-daughter relationship. (The film's title comes from a music box which provides pivotal clues to the truth.) Bit by bit, with Ann, we see the relationship unravel and the emotional toll that unraveling takes.

In the end Ann must confront a moral dilemma which, if she chooses wrongly, will diminish her as a person and will compromise the sense of justice on which her world is built. Will the lawyer, out of love, set aside the law?

This is a powerful, well-acted film worth seeing and talking about among families or friends. In one scene there is profanity and in one, vulgarity, but neither is used gratuitously. That does not make this film inappropriate for any children old enough to have been told about the Holocaust. It is particularly suitable, I think, for viewing and discussion by high school students and their teachers, or in church youth groups.

TV series 'Sisters' and 'I'll Fly Away,' honoured in religious council's Wilbur awards

NEW YORK, N.Y. (EP) — Network television series "Sisters" and "I'll Fly Away" won Wilbur Awards April 16 from the Religious Public Relations Council (RPRC) for outstanding communication of religious values in the news and entertainment media.

Other winners included *Time* magazine associate editor Richard Ostling (who is a member of the Christian Reformed Church), Associated Press religion writer George Cornell, cartoonist Pat Brady, the *Detroit Free Press*, and the feature film *The Quarrel*.

The RPRC presented 18 separate Wilburs during its annual convention. The award categories ranged from network television programs and national magazines to regional newspapers and local TV productions. NBC Television's "Sisters" won a Wilbur in the series episode category for "A Promise Kept," in which a woman's decision to convert to Judaism creates family tensions. "That a popular series was so caring in the execution of this personal religious issue restores my faith in commercial television," said one of the judges.

"I'll Fly Away," another NBC program, won a special "spotlight award." The weekly family drama, which just completed its second season and is said to have been cancelled, is set in the South against the backdrop of the changing racial and social politics of the early 1960s.

The award to Richard Ostling of *Time* was for a cover story on "God and Women: A Second Reformation Sweeps Christianity." It dealt with the influx of women into the ranks of the clergy.

A special Wilbur for lifetime achievement went to George Cornell of the Associated Press, who is considered the dean of religion news writers. An AP writer for more than 45 years, he is only the third recipient of the lifetime achievement award. The others were TV journalist Bill Moyers and former President Jimmy Carter.

The Wilbur in the theatrical film category went to *The Quarrel*, produced by Apple & Honey Productions with Atlantis Films, about two survivors of the Holocaust. The film "refuses to settle for the easy

answers" and "points to the necessity of tolerance and the triumph of love and respect," said one judge.

Other Wilbur winners:

- *Detroit Free Press* for a series of reports on gays and the church.
- Cartoonist Pat Brady for "Rose is Rose," a syndicated comic strip on values.
- *Bride's Magazine* for an article on interfaith marriages by Amy Krieger Rippis.
- ABC News "20/20" for Barbara Walters' interview of Middle East hostage Terry Waite.
- "Monitor Radio Daily Edition" for a story about a black gospel group.
- The *Charlotte Observer* for its weekly religion column by Ken Garfield.
- *Belinda*, a documentary film about an AIDS activist.
- WGBY-TV of Springfield, Mass., for a children's show on a Jewish holiday.
- *Anchorage Daily News* for a

photo essay of an itinerant monk.

- WTVS-TV of Detroit for a series on children's health and safety issues.
- VISN Cable Network for a special on "Politics, the Pew, and the Presidency."
- Doubleday for a book, *Lead Us Not Into Temptation*, on clergy sexual abuse.
- WPVI-TV of Philadelphia for a story about a female priest.

The RPRC, a 64-year-old interfaith organization of professional religious communicators, has for over four decades sponsored an awards program to recognize the news and entertainment media for excellence in the communication of religious values, issues and themes. The Wilbur Awards are named for Dr. Marvin C. Wilbur of New York, a long-time leader in religious public relations who served as executive secretary of RPRC for 26 years.

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Church, Marian Van Til, page editor

South African Dutch Reformed unity conference fails to meet expectations

BLOEMFONTEIN, S. Afr. (REC) — A meeting of all four apartheid-separated Dutch Reformed churches in South Africa was anticipated as a historical moment but ended in frustration and disappointment. Over 100 representatives — the members of all four synodical commissions — met in Bloemfontein, South Africa, Feb. 15-17.

The meeting was the first gathering of these groups since the daughter churches of the Dutch Reformed Church were formed. The first daughter was the Dutch Reformed Mission Church established in 1881. Later the Dutch Reformed Church in Africa was established for the black population in South Africa, and the Reformed Church in Africa for the Asian population. The churches had been members, with other southern African mission churches, in a Dutch Reformed federal council. However, last month's meeting was the first time the leading commissions of the four gathered as equal partners.

Models of unity

The participants intended to begin repairing the separation of the four churches. They were to discuss various models of unity. In the opening address, Prof. P.A. Verhoef said that church unity was not a construction that could be hammered together but was a tender plant that needed continual care. However, unity proved difficult to address.

At the beginning of the meeting the Dutch Reformed Church in Africa proposed suspending the unity agenda to allow for an open debate on

various issues of concern. Although delegates rejected this proposal, they were unable to come up with any concrete steps toward unity that could be taken now.

The Dutch Reformed Church proposed a model for unity that would preserve the four basic churches but would create a limited synodical structure above them. The four churches would continue to decide policy in their existing local and national bodies. According to the proposal, membership and structures would be open, allowing for free movement of church members and bodies according to their own preferences within the new structures. The Dutch Reformed Mission Church and the Dutch Reformed Church in Africa reacted strongly against this model. Mission Church spokesperson Russell Botman said this proposal was like a four-chambered parliament. The groups are now interest groups defined on a cultural base rather than a strictly racial basis.

Broederbond incompatible with bond to Christ

Membership of key white church leaders in the Afrikaner Broederbond also received attention. The Broederbond has been a secret organization designed to preserve and promote Afrikaner power and status in South Africa. It was considered the white think-tank for the apartheid government.

Pieter Potgieter, moderator of the Dutch Reformed Church, reported his church had twice investigated membership in the Broederbond and declared that

membership did not detrimentally affect the work of a minister.

Botman, however, challenged that view, insisting that membership in the Broederbond was racist and inconsistent with Christian brotherhood. Dutch Reformed Church delegates insisted that the Broederbond has been active in the social changes to end apartheid begun in 1990. In response, Jan Mettler of the Mission Church asked if the Broederbond was now admitting its political involvement and were they also admitting responsibility for detention without trial, the group areas policy and other apartheid policies? Mettler argued there can be only one loyalty in the Church of Jesus Christ, and that loyalty conflicts with the loyalty demanded by the Broederbond.

Confess and get on with it

Following the meeting, the synodical commissions of the Mission Church in Africa sent a joint letter to the Dutch Reformed Church. They said the Dutch Reformed Church representatives should have taken this historic opportunity to confess plainly its guilt for and participation in apartheid structures. They noted that the Dutch Reformed delegates' reference to *Church and Society* 1990, a social policy statement by the Dutch Reformed Church, left them deeply disappointed. *Church and Society* the joint letter said, fell short in its pastoral sensitivity for the suffering caused by that church's participation in apartheid. The letter called on the Dutch Reformed Church to "for once confess clearly and plainly in our presence your guilt and to bind yourselves to a new act of faith that finally destroys the old divided structure and establishes one of unity, reconciliation and justice."

The executive committee of the Dutch Reformed Church synodical commission sent a letter in reply, however, accusing their black Reformed colleagues of bitterness and reproach."

The greatest crime against religion

Taken from *Christians and Israel*

In a clear reference to the wave of religion-related violence in the Middle East, the speaker of Israel's parliament, the Knesset, recently cited the dictum, "Crime in the name of religion is the greatest crime against religion." The occasion was the president's New Year's reception for Christian dignitaries.

Religious fundamentalism is not the monopoly of any one faith; nor is it always the most reprehensible phenomenon so many commentators make it out to be. In the Jewish faith, for example, fundamentalism is a good and commendable quality



PHOTO: RACHAMIM YISRAELI

Armenian Patriarch Manoogian (r.) and Greek Orthodox Patriarch Diodorus I share a New Year's toast with Knesset speaker Weiss (l.) and Prime Minister Rabin. The annual reception for the leaders of Israel's Christian communities was held at the president's residence on Dec. 30, 1992.

when it brings nearer the realization of redemption by developing the land, tilling the soil and imaginatively observing the biblical command of *shmitta*, which enjoins us to let the land lie fallow every seventh year (Lev. 25:3-7). It turns ugly, however, when — acting in the name of the same Bible and the same religion — people throw stones, burn property and disrupt the peace of a city.

By the same token, Christian fundamentalism is beautiful and worthy when, recognizing the literal fulfilment of the divine promises in the Holy Scriptures, it sincerely and happily fulfils the Scriptural injunction "to love" and "to bless." It is less beautiful when, ostensibly in fulfillment of that same Word, it is made a tool for the denigration of others.

Islam preaches the oneness of God and enjoins justice and fair dealing. Certainly, there are many Muslims who in their daily lives endeavour conscientiously to carry out their well-founded religious belief that "it is not the mere profession of a creed, but righteous conduct, which is true religion." They are "fundamentalists," too. Sadly, we have recently heard much more from other kinds of Islamic fundamentalists, who spread fear and terror and threaten the peace of the world.

Clearly it is high time for the world's political, social and religious leaders to take a firm stand on this issue. "Deploring all violence" is a meaningless response to wanton, hate-motivated killing. What is needed today is a clarion across-the-board call for an end to intolerance, hate and fanaticism — and the violence and terror they breed.

They insisted that a public confession had been made in the presence of the Church in Africa and Mission Church at the Rustenburg Conference in 1990, and again at the REC Athens Assembly in 1992.

The Dutch Reformed Church executive also denied that *Church and Society* lacked pastoral sensitivity about suffering and injustice.

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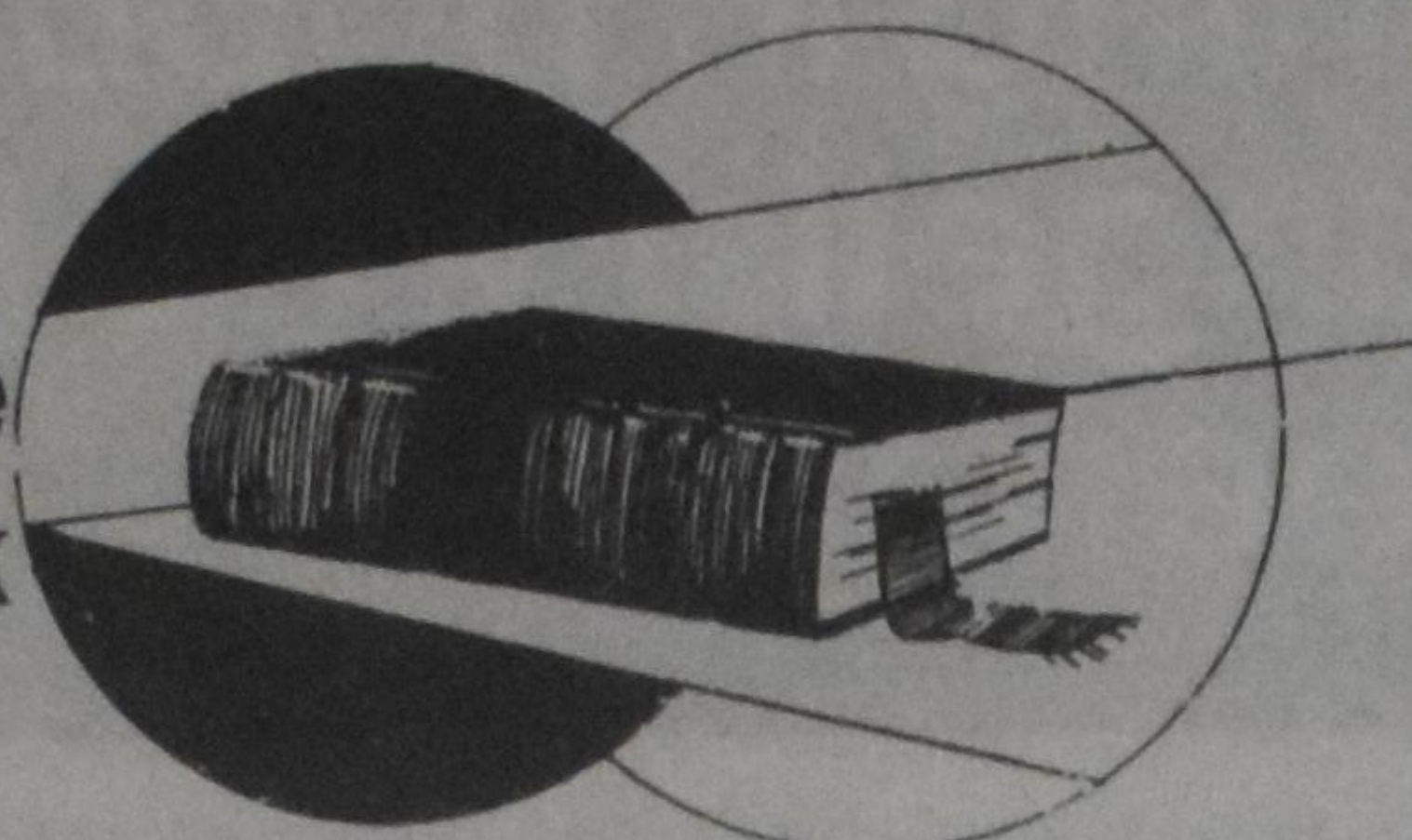
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Bible Notebook

Al Wolters



The tower of Babylon

"That is why it was called Babel — because the Lord confused the language of the whole world" (Gen. 11: 9, NIV).

The familiar story of the Tower of Babel loses a good deal in English translation. For one thing, it loses the wordplay that here makes a mocking connection between *babel*, "Babel," and *balal*, the word that is here translated "confused." For another, it fails to make clear that *babel* is the regular Hebrew word for "Babylon." The Tower of Babel is really the Tower of *Babylon*, the city which in the Scriptures frequently represents the embodiment of pagan culture.

But there is another significant point which is lost in the translation. The word translated "language" in this story is the Hebrew word *saphah*, literally "lip." But the regular Hebrew word for "language," at least when we mean language in the sense that the Dutch language is different from the English language, is *lashon*, literally "tongue." In English, we too speak of our "mother tongue" to refer to a language like Dutch or English.

The difference between the two words is significant, because the previous chapter in Genesis tells us that the descendants of Noah had already formed different nations, each with their own *lashon* or "tongue" (Gen. 10: 4, 20, 31). Consequently, the story of the Tower of Babel, which speaks of the confusion of people's *saphah* or "lip," is presumably not referring to the rise of different languages, but to something else. This conclusion is reinforced by our knowledge of ancient languages, because there is evidence of the existence of different languages (for example, Sumerian and Egyptian) before the language of the Babylonians. Besides, Genesis 10: 10 tells us that Babylon was founded by Nimrod as part of the differentiation of nations among the descendants of Noah.

Breakdown of communication

What then does the confusion of *saphah* in Genesis 11 refer to? In my opinion, the word for "lip" here, as elsewhere in the Scriptures, refers to language in the general sense of speech or communication. Last November *Time* magazine had a cover story entitled "Will Arabs and Jews ever speak the same language?" and it clearly was not talking about the Arabs learning Hebrew or the Jews learning Arabic. Language here stands for the ability to communicate, to understand each other. Similarly, Genesis 11 may well be referring to the breakdown of communication between different factions in the old Babylonian empire. This was a great empire which existed before Moses, and is famous for the so-called Code of Hammurapi. Its capital was the city of Babylon or Babel, which was dominated by a huge "ziggurat" or temple tower built in honour of the Babylonian god Marduk. The Babylonians themselves said that its top "reached the heavens."

But what about the reference to "the whole world" in Genesis 11: 1 and 9? This is another point where the story loses something in the translation. Literally, the Hebrew here says "the whole *erets*," which can be understood to mean either the whole *earth* or the whole *land*. Clearly, the NIV translators adopted the former alternative, but in my opinion the latter is to be preferred. God confused the language, not of the whole world, but of the whole land of Babylon.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

First Russian/English catechism produced

Based on *Heidelberg Catechism*, becoming important tool

AURORA, Co. (CFR) — Christ for Russia has just completed two years of sustained labour producing a 20-page English/Russian catechism, the Colorado-based organization has announced. The catechism was written by Dr. Peter Y. De Young of Sioux Center, Iowa, with the Russian people in mind. It was then worked over by a committee of 10 who diligently compared Scripture texts using the Revised Standard Bible. The idea of a Russian catechism was first suggested by Rev. Hans Uittenbosch formerly of the Christian Reformed Seafarers' Ministry in Montreal.

One-hundred-thousand copies have been printed in a first run. Christ for Russia hopes that in the future other groups may publish additional copies. Single copies now sell for \$2.00 U.S.

"We are encouraged by the good reception that we have received so far," says Rev. Nick Vogelzang, director of Christ for Russia. "The Rus-

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1. What is your greatest need and the greatest blessing in life?
The personal friendship of God the Lord.

sians who translated it asked us, 'Where did this idea of a catechism come from?' I diligently questioned the Russian Orthodox Church as to whether they had ever used or produced a catechism and found out that they had not. [As an alternative] the Orthodox people with whom we are acquainted give a book of perhaps 100 pages to their inquirers and they teach them in this way."

Vogelzang notes that Reformed churches in many parts of the world have been "formed and moulded by the 400-year-old *Heidelberg Catechism*," but that this type of instruction is entirely unknown in Russia.

The catechism is laid out with Russian-language questions, answers, and Scripture

references, on the left side of the page, and their English equivalents on the right.

"The booklet follows the traditional scheme of Reformed catechism. It includes all of the various prominent heads of the *Heidelberg Catechism* and it encompasses the whole range of Scripture," explains Vogelzang.

Though based on *Heidelberg*, it has been written with a broadly evangelical audience in mind, "with no undue emphasis on baptism or the Lord's Supper from the Reformed viewpoint," says Vogelzang. "We did this because we thought it would have a wider acceptance this way."

"We have already received orders for 5,000, 2,000 and 1,000 from different organizations working in Russia," he continues.

FROM COAST TO COAST

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Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	7:30pm	610
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

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Charlottetown-CFCY	7:00am	630
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Montreal-CFQR (fm)	7:30am	92.5
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New Glasgow-CKEC	7:30am	1320
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Feature

Margaret Griffioen-Drenth

"No one says, 'My goal in life is to join a satanic cult and commit bloody rituals,'" said Gene Aven recently to an audience at Faith Christian Reformed Church in Burlington. "What happens is a process which I call gradualism."

The evangelist from Bow, Washington, explained how participation in the occult often starts with curiosity and dabbling in things such as certain styles of rock and heavy metal music, reading the Satanic Bible and other occult literature, participation in fantasy role-playing games, dressing in a certain manner. He noted that these things won't necessarily lead to further occult involvement. However, just as drug addicts or alcoholics didn't intend to become addicted, they all started with a first drink or joint.

It's important to Aven that his audiences know that Satan is active in every community. He said that when he was on the Christian TV show "100 Huntley Street" two years ago an 18-year-old woman from Hamilton called in saying she was being used by her father, a local physician, as a satanic "breeder," that is, being impregnated by members of the local satanic cult to provide babies for ritual sacrifices. She was pregnant with her third child. Her story checked out and she

sulting on the Martensville daycare scandal in Saskatchewan where law enforcement officials, including RCMP officers, have been implicated in satanic ritual abuse.

While Aven's presentations are interspersed with many humorous anecdotes, much of what he says is chilling. Through his speaking engagements with youth in both Christian and secular settings, Aven has noted an increased interest and participation in the occult and the satanic. He's not sure why, but the interest and participation seems more intense in Canada.

Familiar territory

The occult and drug culture are not foreign to Aven. In the '60s, after returning from a tour of duty in Vietnam, Aven became heavily involved in the drug culture — his drug running had both the FBI and the Mob hassling him.

Aven later turned in his bell-bottoms and cut his hair, moved to the Seattle area and became a professor of comparative religions during the day. Nights were spent committing robberies to support his drug habit, which included over 300 LSD trips before the age of 27. Experts have told him that he shouldn't have a brain left. He leaves the status of his mind to his audiences' judgment!

During these post-Vietnam years he also began a spiritual journey which led to involvement in over 32 different Eastern mystic religions, occult practices and becoming a high priest in white witchcraft.

Aven's wife Ruth, tired of her husband's lifestyle, finally dumped the loot from his most recent robbery on the steps of the local police station and the men in blue came and escorted Aven to the "crowbar Hilton" for a fourth time, where a pastor led him to the Lord. Aven now uses his personal experiences, education in comparative religions and extensive Christian education in his ministry.

Gene and Ruth and their six children are actively involved in international humanitarian work as well as their evangelistic work in North America (see sidebar page 11).

Occult involvement on the rise among youth

One of few Christian evangelists endorsed to speak in public high schools, Aven and his "Teen Dare" program are

Occult gaining in popularity, says evangelist who has been there



meeting with high praise from educators. These school assemblies focus on the issues of drug and alcohol use and participation in the occult. Towards the end of these presentations Aven asks the students to bow their heads and close their eyes as he does an informal survey ("I warn the administration in advance so they don't think I'm doing an altar call!" he says.) He asks the students: How many of you use drugs? How many use alcohol? How many of you are involved in any of these occult practices — reading the Satanic Bible, bloody Mary rituals, etc.?

"When I first began my ministry about 18 years ago the level of participation in all three categories was about two to five percent," said Aven. Now, he notes that at a church youth group presentation during this visit, the percentages were 80 to 90 percent involvement with alcohol, 50 to 60 percent in drugs and 30 per-

cent in occult/satanic practices. The statistics were slightly lower at a Christian high school he visited the same week. "Bear in mind that these are the rates found amongst Christian kids," he asserts. Aven came across his first 100 percent involvement in all three areas about four years ago in a small, rural, Western Canadian town.

The role of parents

Parents and other adults aren't let off the hook by Aven. As he sees the problem among youth increase, "I become more and more angry and upset with parents." He cited a case in Kansas where three young teenage boys attempted to sacrifice a 12-year-old girl to Satan. He later met with the parents of two of the boys while one of their sons was present.

Upon questioning the boy Aven discovered — "No big surprise here" — that

numerous warning signs were present in the youth's life: his favourite music groups were the most violent of heavy metal style; his favourite movies were the R-rated "splatter" movies; his favourite literature included the Satanic Bible and his room contained occult related paraphernalia. Upstanding citizens, the father a deacon in a local church, his parents questioned the need for concern about these things because "all the kids are into this stuff!" It was later revealed that the tentacles of this case spread amongst numerous adults and youth in the surrounding area.

Peers and media

Aven finds that there are two major factors which seem to contribute to leading a person down the path to substance abuse or involvement in the occult: peer pressure ("Every bad thing that I did, I did at the prompting of a friend," he

continued on page 11...

"Every bad thing I did, I did at the prompting of a friend," he says.

was provided safety by the local Christian community, where she remains today.

Aven is able to provide audiences with many detailed case studies of occult and satanic practices in North America. He is a consultant for the FBI, the RCMP and numerous law enforcement agencies. Currently he is con-

Once upon a time there was a MASH lying around! Or: the humanitarian aspect of Gene Aven Ministries

If you were offered a 1.25-million dollar Mobile Army Surgical Hospital (MASH) for \$4,000 (shipping and handling), what would you do? Gene Aven likened the offer to a "spiritual K-Mart blue light special." He called a doctor friend of his for the 4,000 bucks and two semi-trailer truck loads of material were delivered to his front yard.

During the five years it took to deal with numerous high-ranking American and South American political and military officials to find a home for this hospital a few additional donations were offered to the "hospital building project," as it became known. That's how 12 semi-truck trailers full of lumber, two semis full of window glass, two more truckfuls of hospital and medical supplies, two others full of additional construction materials, an ambulance and an air ambulance ended up on the Aven farm.

The hospital was finally established in Nicaragua amid numerous spy-movie-like tales of encounters with Iran-Contra scandal figures, CIA agents, congressmen, senators, etc.

The humanitarian work of Gene Aven Ministries now also extends into famine stricken Mozambique, South Africa, various Asian countries and projects in the U.S.

...continued from page 10 says) and the influence of the media. "I wanted to be like the guy in 'To Catch a Thief' and like James Bond, 007 — 'licensed to kill,'" said Aven, noting the appeal of the lifestyle portrayed while "legally committing crimes."

Following the lead of such media heroes, Aven volunteered for Vietnam and the most dangerous assignment he could get. "The first guy I killed, my M-60 got stuck and I pumped 600 rounds into him (110-round belts were linked together), turning him into human ham-

burger. And I loved it! That's what you call moral insanity."

To drive home the effects of the media, Aven takes his audiences on a historical overview of Hollywood's "teen-targeted movies." He begins with the Andy Hardy shows of the 1940s with their basic Christian moral stance and continues through the decades showing how pre-marital sex, explicit violence and glorified drug and alcohol use gradually increase. "I challenge you to name one teen-targeted movie today which has the main characters waiting to have sex until after

marriage and does not portray drug and/or alcohol use as normal or all right."

Is it any wonder, Aven asks, that statistics show that in the 1940s school discipline problems related mostly to things such as falling out of line, chewing gum, the manner of disposing of waste, etc., and today educators deal with violent assaults, substance abuse, weapons, rape.

Much of the material which Aven uses for his seminars and speaking engagements is found in his three-volume spiritual warfare series "The Orange and Onion Principle." The series is used as a reference source by many law enforcement agencies, including the Toronto office of the RCMP. It is also a basis for a Bible college course which Aven developed for Bible colleges in Alberta and in Washington State. Aven guest lectures at these colleges each year and marks the students' final papers. He is also an adjunct professor at Western Pacific University in Seattle.

Anyone interested in more information regarding Aven's work may contact: Gene Aven Ministries, 1333 Lincoln St., Suite 501, Bellingham, WA 98226.

Margaret Griffioen-Drenth is a free-lance writer who lives in Burlington, Ont.



Kali worship rates PG, God rates R

Gene Aven illustrates the mindset of Hollywood with the following story (adapted for this article from the *Orange and Onion Principle*, Vols. 1 and 3).

When the "Indiana Jones Chronicles" came out, the second movie in the trilogy depicted Kali worship. Kali was the Goddess of Death worshipped by a violent cult known as the Thugees, which are still secretly worshipping in India where it is illegal to do so. Kali is usually depicted standing or seated upon a pile of human beheaded corpses and drinking human blood out of a human skull.

In honour of an encounter between the Mother Goddess and some demons, whom she vanquished by garroting, the thugs preyed upon unsuspecting travellers. They did not kill for money or revenge, but for purely religious motives — sacrifices to the goddess. Followers of Kali sacrificed a male child to her every Friday evening.*

In the film *The Temple of Doom*, the high point was when the high priest rips the heart out of his sacrificial live victim with his bare hand, the camera leaving nothing to the imagination as the priest's hand plunges into the screaming and terrorized victim with special effects which looked to be undiscernible from the real thing.

When the movie first came out it was given the rating "PG" by the American Motion Picture Rating Association (AMPRA), which in the U.S. meant any child could view it if accompanied by an adult. The



Kali, the evil side of the Hindu goddess Mahadevi, wears a necklace of severed heads. Painting. Himachul Pradesh Mandi, 18th century.

public outcry against the violent, occult content caused the AMPRA to create the category "PG-13" to which this movie was downgraded, restricting it to children 13 and over accompanied by an adult.

About the same time, "The Prodigal" was released by the Billy Graham Association. Despite outcries from the Christian community, this movie received an "R" rating — no one 17 years of age or younger may be admitted to this movie. Why? According to AMPRA, "It is improper to expose pre-adolescents to Christianity without parental approval."

Aven says, "I realize many parents will take offense at these comments and consider me extremist, but even Stephen Spielberg has stated in interviews that he uses his films to portray and convey his religious beliefs, which are a mixture of occultism and Eastern religious mysticism."

* (This is the same goddess who so moved George Harrison of the Beatles to heights of spiritual ecstasy as he lay prostrate in her temple in India that he had a replica of her built at his home in England. His song "My Sweet Lord" is dedicated to her, and the background vocal switch from "Hallelujah" to "Hari Krishna" has caused some to mistakenly believe it is a Christian song and it has been played on Christian radio stations!)

History

Scholar shares insight on shapers of the Reformation

Adrian Helleman

TORONTO — History is not dull. Especially not if one has an opportunity to be taught by a gifted speaker such as Dr. Heiko Oberman. Recently the Institute for Christian Studies hosted three lectures on "The Shapers of the Reformation" by this well-known scholar, who is Dutch by birth but has taught most of his life in Germany and the United States.

Oberman, who is currently professor of Renaissance and Reformation history at the University of Arizona, painted word pictures of Martin Luther, John Calvin and Erasmus which made these giants of the Reformation live. He transported his listeners back into the 16th century and revealed new sides to these men. Oberman has studied them for most of his academic life. He has also written extensively on each of them and is now writing a book on Calvin.

Oberman's lectures were marked by quick wit and humorous presentation, which seems somehow to be out of place for a professor formerly associated with Harvard and Tübingen.

Man between God and the devil

Oberman mentioned three noteworthy facts about Luther.

The first is that Luther never used the title of "Reformer." This was not because of his humility, but because this title belongs exclusively to Christ, he felt. And for this reason, the true Reformation will occur only when Christ returns.

Secondly, Luther believed that the devil was very real, although he rejected a medieval satanology. When Luther heard a noise in his study he knew it was the devil. But still, he could go to bed and sleep peacefully "under the shadow of the Most High." Oberman stressed Luther's use of such biblical language.

And third, Luther believed that he was living in the last times. For him the return of Christ was very close. This explains why he did not concern himself with the details of church organizations, in contrast to Calvin.

Oberman used the idea that Luther was a man between God and the devil as the title of both this lecture and of his book on Luther.

A complex scholar

In his second lecture, which dealt with the mystery of Calvin's impact, Oberman showed that Calvin was a scholar, and thus harder to describe. Unlike Luther, who is still medieval, Calvin stands at

the beginning of the modern period.

Many discoveries still remain to be made about Calvin, who has been probed mostly by scholars who have confined their studies to that Reformer. In contrast, Oberman approaches Calvin as a historian. He listed several of his discoveries about Calvin which help to explain this Reformer's impact, whose image is quite negative in comparison with Luther's.

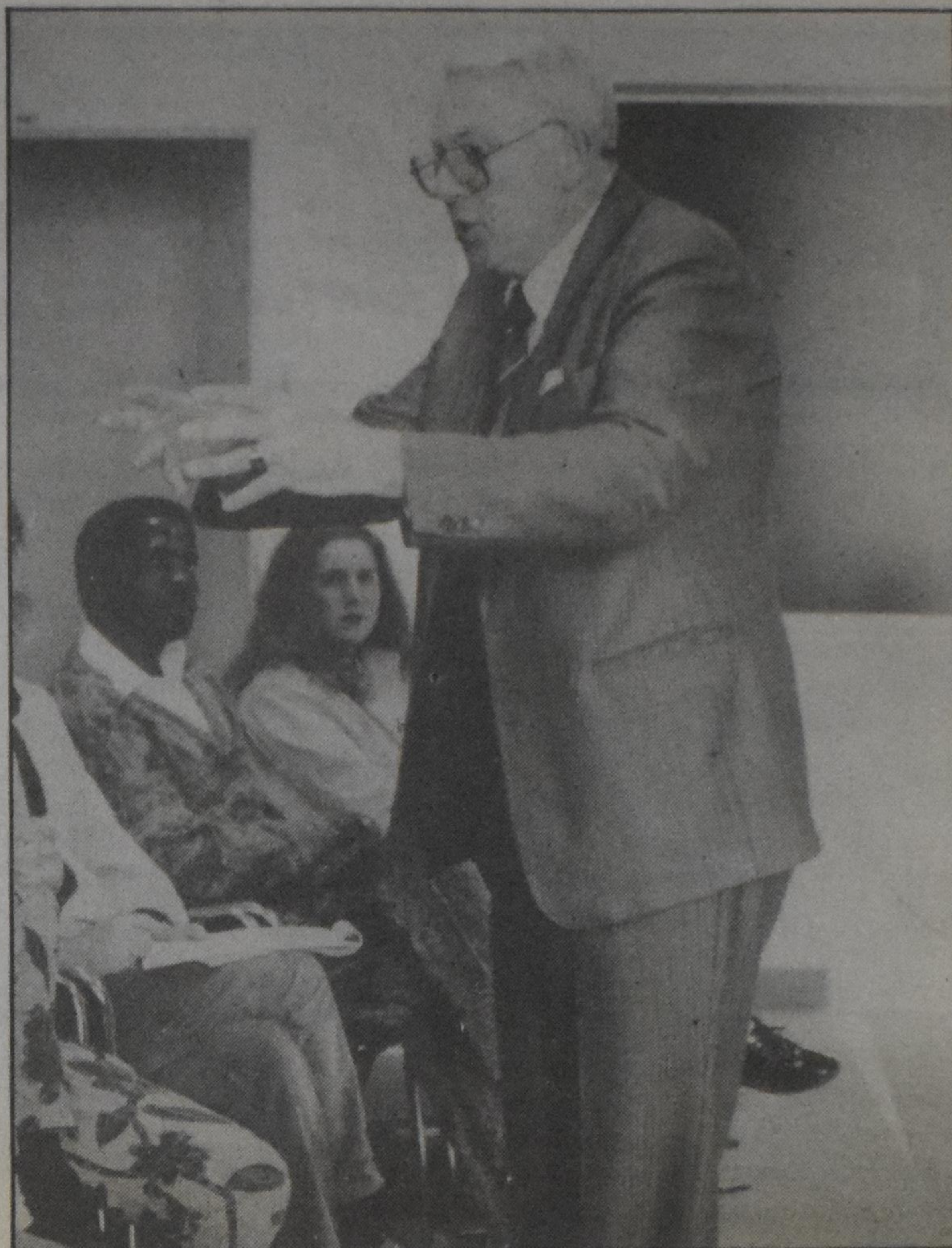
Oberman emphasized that Calvin was a lawyer. His legal training resulted in well-organized churches. In addition, friendship was important to Calvin, who was exiled from France and became the Reformer for the refugees in Geneva.

The Old Testament, telling the story of the people of God, was held in high esteem by Calvin. According to Calvin, the first covenant which God made with his people has never been abrogated. The contrast is not between Jews and Christians, but between obedience and disobedience. Later Calvin's understanding of the role of the Old Testament influenced the history of the Netherlands. His insight allowed the Dutch to recognize Jews as citizens much earlier than was the case in other European countries.

Liberation is psychological

Oberman pointed out that Calvin did not believe in the immortality of the soul, but that the powers of the soul, including immortality, are restored only through conversion. This indicates another difference with Luther. For the latter, liberation was grounded in reality, but for Calvin it was psychological. Although the devil was as real to Calvin as to Luther, for Luther the devil is anti-Christ, for Calvin he is anti-Spirit.

Oberman's final insight into Calvin is perhaps the most interesting. Calvin's understanding of predestination was influenced by his role as Reformer for the refugees. For them, predestination means a God who is trekking ahead of his people. Christ himself was a fugitive before his incarnation. This can be very comfort-



Dr. Heiko Oberman.

ing for a community. But as these refugees settled down, this doctrine was individualized and it acquired another meaning. Oberman stressed that the social context in this case determined the meaning of the doctrine of predestination.

An international star

Oberman's third and final lecture was devoted to Erasmus. This Reformer is not as well known to many of us as are Luther and Calvin. Erasmus, a Dutchman, did not leave the Roman Catholic Church. Luther and Erasmus were never on very good terms. For Luther, Erasmus was as slippery as an eel.

Oberman opened several windows from which to view this fascinating man.

Erasmus was someone with exceptional gifts who quickly became an international star. He was a scholar who provided nuggets of information for others to mine.

His humour is evident in many works, especially in a satire, attributed to him, which pictures Pope Julius II being excluded from heaven by Peter because of his warlike behaviour.

While for Luther the struggle was between God and the devil, Erasmus was more concerned with the split between

body and soul. In addition, for Erasmus, who only studied Hebrew for six weeks, the Old Testament was not important. An unattractive consequence of this is that Erasmus is racist in his attitude to the Jews. He also did not feel that it was necessary to throw images out of the church as the other Reformers did. And almost as an aside, Oberman remarked that Erasmus was a homosexual, at least in his early period.

Most significantly, Oberman noted, Erasmus provided a new understanding of religiosity. This former monk who did not become a priest because his father was one, transferred the monastic experience from the monastery to the city. For him, the entire world was a monastery.

Oberman's lectures were well attended, not only by the junior and senior members of the Institute for Christian Studies, but also by the faculty and students at the Toronto School of Theology and the University of Toronto, as well as many friends of ICS.

Adrian Helleman is a Christian Reformed missionary on a leave of absence. He lives in Toronto and attended the lectures of Dr. Heiko Oberman on March 16-17, 1993.

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Wayne Brouwer

Rewriting history

"Many are the plans in a man's heart, but it is the Lord's purpose that prevails" (Prov. 19: 21).

A few years ago *Verbatim* magazine carried an article by Richard Lederer about the interesting things that can appear in the papers and exams of high school students.

For instance, did you know that "the inhabitants of ancient Egypt were called mummies," and that "they lived in the Sarah Dessert and travelled by Camelot"? Did you know that "the climate of the Sarah is such that the inhabitants have to live elsewhere, so certain areas are cultivated by irritation"?

I never thought of it that way!

Bible history, too, gets the rewrite. "Adam and Eve were created from an apple tree" "Jacob... stole his brother's birthmark." And "Pharaoh forced the Hebrew slaves to make bread without straw." Oh, and "Solomon... had 500 wives and 500 porcupines."

Other history amuses, too, in student rewrites. "Martin Luther was nailed to the church door at Wittenberg for selling papal indulgences."

Rewriting history can be fun. Too bad, though, that we really can't change it in actual fact sometimes. Wouldn't it be nice if we could change things painful into something pleasant, moments jaundiced into times jolly, and heavy circumstances into something wholesome?

Too much, we hear history in the words of Pilate: "What I have written, I have written!" And the handwriting on the wall won't be changed. William Walton put it this way in "Belshazzar's Feast":

*The Moving Finger writes: and, having writ,
Moves on; nor all thy Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all thy Tears wash out a Word of it.*

Still, according to the wisdom of Proverbs, we have a sense that there's a Word higher than the writing of history. And God, who created time, has the ability to rewrite history to elevate his purposes over our plans.

Edited by grace

Some years ago the sociology department at a major university proved that. Twenty years earlier a class had surveyed the slum area of their city, interviewing 350 boys between the ages of 7 and 10 and identifying 50 of them who had life stacked against them. The handwriting was on the wall: The 50 would end up in jail, and few, if any, would survive to adulthood.

So here comes the next survey team 20 years later to follow up on these 50. Surprisingly, only two of the 50 had ever been in jail, and not one had been killed on the streets.

More surprising was another common factor. Every one of the 50, at one point or another, talked about "Aunt Ida." She had been a street worker for the Salvation Army and had made this slum her parish, her ward, her mission. She had touched each of these 50 boys and hundreds of others besides with the love of God. She taught them who they really were, and what, by the grace of God, they could become.

They survived the streets and they had their personal histories rewritten. All because of the caring of one childless mother of God who knew the purpose of heaven that transcended human scheming.

Sometimes rewritten history can bring smiles. Just listen to the laughter of God!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

History with a Dutch accent

A Mighty Fortress in the Storm, by Paulina M. Rustenburg Bootsma. 174 pp., ISBN 0-921100-37-X, \$11.95. *William of Orange: The Silent Prince*, by W.G. Van de Hulst, translated by Alice Veenendaal. 142 pp., ISBN 0-921100-15-9, \$8.95. *Against the World: The Odyssey of Athanasius*, by Henry W. Coray, 111 pp., ISBN 0-921100-35-3, \$8.95. All softcover. Neerlandia, Alta.: Inheritance Publications, 1992. Reviewed by Robert Vander-Vennen.

These books are part of a commendable program by Inheritance Publications to place books on history, especially Dutch history, into the hands of younger readers. Some of these books are translations from the Dutch and others are newly written.

No one stands as big in Dutch history as William of Orange. He was the "father of the Netherlands," keeping King Philip of Spain and his forces from controlling the country, at great personal sacrifice.

This book by a well-known Dutch writer has its limitations, though. There is no indication as to why William is called the "Silent Prince," despite the book's subtitle, and no mention that he ever thought of England.

Lopsided history

It's good to have a book on Athanasius because the theological struggle in which he was involved in the fourth century was important. Fruits of that struggle for us are the Nicene Creed and the Athanasian Creed. It was vital that the church had a sound, biblical understanding of who Jesus Christ was, and important that the Arian error be put down.

The book is poorly written, though. Not only is its style tedious but we're left with an unreal, one-sided picture. Athanasius is pictured as a "saint" and those who opposed him are totally despised. It's hard to enter into that kind of history.

These books and others in this series hit the reader over the head with what's right and what's wrong in history, with who the good guys are and at whom we should spit. But the books are authoritarian and dogmatic, leaving the reader no

A Mighty Fortress
in the Storm

Paulina M. Rustenburg Bootsma



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room at all for his or her own thinking.

Dutch resistance in
W.W. II

The third book, though it also has stylistic weaknesses, is the best of the lot. Bootsma gives us the story of the last year of Dutch resistance against the Nazi forces in the province of Drenthe in 1944-

45. The locale is the two-farm hamlet known as Nooitgedacht. The author tells of the men and women of this place, chiefly the Lubberts and the van der Wals and their bravery and heart-aches. Not all of these people survived the war, but their strong Christian faith was their inspiration. Books like this last one need to be written, and indeed many are still coming out.

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**Peter and Marja
are**



Dear P & M:

Something has been bothering me lately. The churches I have become familiar with in the last number of years seem to be spending a lot of money and time on buildings and interiors. Whereas at one time we could go worship God by congregational singing with organ accompaniment, we now need grand pianos, lavish organs, and sound systems with lots of dials to make everything "sound good." Fellowship halls and paved parking lots have also become necessities. Many of these things are only used four hours per week.

When it is decided that some of these extras are needed, the cost is divided by the number of families and x number of dollars are expected over and above one's normal budget contribution. Any money not raised is then added to the mortgage to be paid over many years.

It strikes me that several missionary families (at least in the Christian Reformed Church) have been recalled for lack of funds in the past year. When I expressed my concern to our elder during a home visit he said, "Don't worry about that. There's lots of money around." I have no doubt that there are church people who are doing very well financially; in fact, I know some of them myself. But others tell me that times are very hard and that they have a lot of trouble making ends meet. Those who support Christian education are especially feeling the pinch due to less work and lack of salary increases.

Our mandate is to make disciples of all nations and help those less fortunate than ourselves, also in our own congregations. We seem to be more interested in our own comfort and convenience, however, than in missions and being of service to others. Does God require the nicest building and equipment for proper worship, or is this all part of our middle class, keep-up-with-the-Joneses mentality? I realize that we need buildings, etc., and that our churches should not be shabby and run down. But aren't we overdoing it?

Dear Expensive Churches:

We need to remember that a church building is not an idol but a tool. As a tool it should enable the congregation to worship, to interact socially and to facilitate both its congregational

and its outreach programs. It's a home for the church family and therefore it should be up to the standards of our own homes; not so lavish that you can barely afford it and not so cheap that it doesn't really serve you.

In these times we can no longer justify building anything that will only be used a few hours each week. That's why so many new churches are going with multi-purpose facilities. Why have a sanctuary with pews (that can only be used for two services each week and the occasional special event) when you can go with chairs and use that same space for coffee break, wedding and anniversary banquets, church suppers, sporting activities, conferences, etc.? Actually, existing churches in need of a fellowship hall might consider redesigning their sanctuary and discarding the pews so that it becomes more flexible and serves more needs.

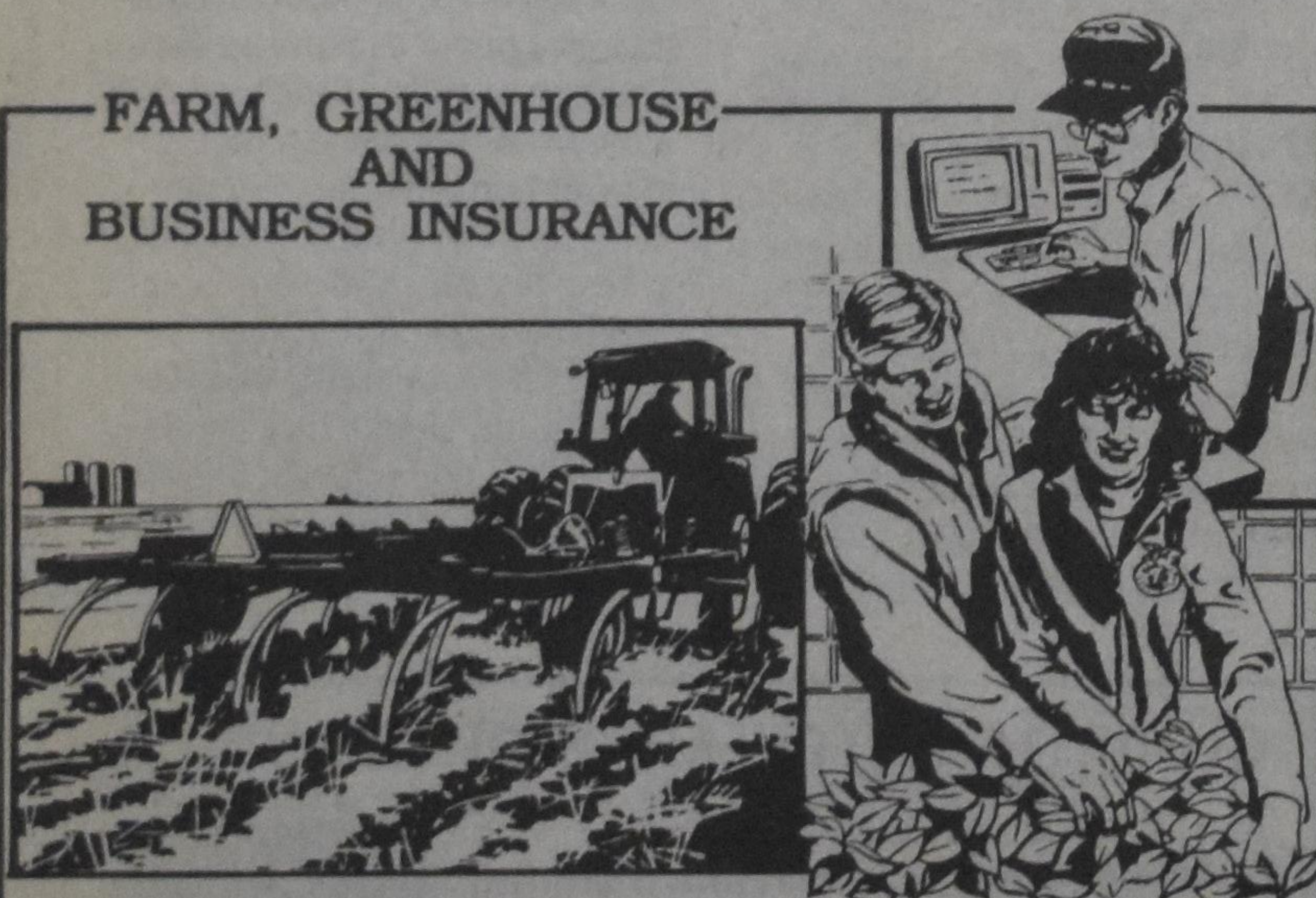
Construction is expensive. So are musical instruments and sound technology. But don't confuse stewardship with being cheap! It never pays to cut corners. Each project or purchase item must be able to positively answer the following questions. Will it be well-used? Is it a necessity, not just a luxury? Will it last? Is it aesthetically pleasing? Is it flexible and functional? Does it lend itself to a variety of creative uses? Does it serve your concept of ministry? Will it meet the worship and social needs of the congregation and the larger community? Is it affordable without hindering our current ministry and missions? Will it glorify the Lord?

Even if there is money around, no project should be undertaken unless the whole congregation can "take ownership" of it. Mind you, we have no problem with a mortgage that the next generation has to carry. Our children can also do their share when it's their turn. But then we had better be sure that they inherit an effective tool with which they can do the Lord's work.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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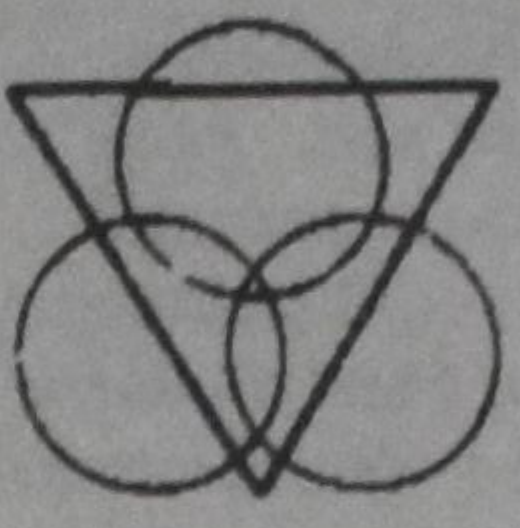
Classifieds

Classified Rates	Birthdays	Anniversaries	Anniversaries	Anniversaries
<p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.,</p> <p>b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax <i>are not</i> acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>VREUGDENHIL:</p> <p>1943 April 24 1993</p> <p>Look who is 50!</p> <p>CHRIS VREUGDENHIL</p> <p>Congratulations from those who admire your youthful looks and cheerful disposition!</p> <p>Home address: 83 Como Place, Hamilton, ON L9B 1X9</p>	<p>1953 April 25 1993</p> <p>"Many, O Lord my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare" (Ps. 40: 5).</p> <p>We thank the Lord our God for blessing us with such wonderful parents and grandparents,</p> <p>RICHARD and TRIX BOUWMA (nee BUMA)</p> <p>We pray that your love for the Lord may continue to be a testimony of His faithfulness, grace and mercy. May He richly bless and keep you in His care for many more years.</p> <p>With love from:</p> <p>Dick & Liz De Vries — Nanticoke, Ont. Melanie & Jamie, Wesley, Tracy, Lindsay, Bethany Jim & Helen Mac Alpine — Kakabeka Falls, Ont. Sidney, Theresa, Evan George & Sandra Bouwma — Waterford, Ont. Brandon, Selena Tom & Linda Bree — Lynn Lake, Man. Meghan Harrison & Kathy Mungal — St. Catharines, Ont. Karleen, Kristan</p> <p>At this special time, we remember with love Linda Ann, who went to her heavenly home, October 1960. Home address: 7 Marley Crescent, Jarvis, ON N0A 1J0</p>	 <p><i>Congratulations to Cornelius and Sylvia Bylsma (nee Dykstra) on the occasion of their 50th wedding anniversary!</i></p> <p>1943 May 6 1993</p> <p>Wedding text: "I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps. 32: 8).</p> <p>With thankfulness to God we announce, the 50th wedding anniversary of our parents and grandparents,</p> <p>CORNELIUS and SYLVIA BYLSMA (nee DYKSTRA)</p> <p>May God continue to bless you with good health and many happy years together. With love from your family:</p> <p>Klaas & Pat Bylsma — Aylmer, Que. Michael, Erik Durk & Anne Bylsma — Iroquois, Ont. Rodney, Trevor, Julie, Clinton Reny & Doug Hall — Sardis, B.C. Neil & Diane Bylsma — Vernon, B.C. Craig, Lisa, Karen Jack & Lina Bylsma — Osgoode, Ont. Amanda</p> <p>An open house will be held in their honour on Saturday, May 8, 1993, from 2-4 p.m., at the Community Chr. Ref. Church, Dixon's Corners, Ont.</p> <p>Best wishes only please!</p> <p>Home address: R.R. #2, Iroquois, ON K0E 1K0</p>	<p>Hoogeveen Brownsville 1968 May 15 1993</p> <p>"Our help is in the name of the Lord, the Maker of heaven and earth" (Ps. 124: 8).</p> <p>With joy and thanksgiving to God, we hope to celebrate the 25th wedding anniversary of our parents,</p> <p>JAAP and JANNY KROONDYK (nee MULDERY)</p> <p>We thank the Lord for all the blessings He has given you. May He continue to bless and keep you in His loving care for many more years.</p> <p>With love:</p> <p>Andre John Bettina Andy</p> <p>We hope to celebrate with an open house, D.V., on May 15, 1993, from 2-4 p.m., in the Tillsonburg Chr. Ref. Church, 210 Concession Street West.</p> <p>Home address: R.R. #1, Brownsville, ON N0L 1C0</p>
<p>Births</p>	 <p><i>Congratulations to Jacob and Jacoba Batterink (nee Batterink) on the occasion of their 50th wedding anniversary! (See anniversary ad in April 23, 1993, issue).</i></p>	<p>Bowmanville Edmonton 1963 April 26 1993</p> <p>With praise and thanks to our God, we will be celebrating our 30th anniversary.</p> <p>JOHN and COBY BRUINSMA (nee BYLSMA)</p> <p>with our children Calvin — Edmonton, Alta. Richard — Brockville, Ont. Elizabeth — Edmonton, Alta. and granddaughter, Ashley.</p> <p>Home address: 4422-113 Ave., Edmonton, AB T5W 0R6</p>	 <p>Anniversaries</p>	<p>Campbellford Tillsonburg 1953 1993</p> <p>With joy and thanksgiving to our Lord we announce and celebrate the 40th anniversary of our parents and grandparents,</p> <p>HENK and WILLY ZOMER (nee VAN LEEUWEN)</p> <p>We thank God for His faithfulness and love. We pray that God will continue to bless them and care for them.</p> <p>Henry & Grace Zomer — Ingersoll, Ont. Amy, Cassie, Nicole, Sarah Wilma Zomer and Gerard — Gaspé, Que. Jo-Anne Zomer — London, Ont. Arlene Zomer — Waterloo, Ont. Janet Zomer and Dale — Waterloo, Ont.</p> <p>Matthew</p> <p>An open house in their honour will be held on Saturday, May 1, 1993, from 2-4 p.m., in the Tillsonburg Chr. Ref. Church. Best wishes only please.</p> <p>Home address: 86 Concession St. West, Tillsonburg, ON N4G 1R7</p>

Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Obituaries
		<p>Leiden, the Neth. Calgary, Alta. March 3, 1921 - April 11, 1993 The Lord received our dear father, grandfather and beloved husband, GIJSBERT (GEORGE) BIESBROEK into His glory on Resurrection Day (Easter Sunday). Beloved husband of Fenna (Kok). Father and grandfather of: Stien & Henry Jonker — Victoria, B.C. Andrea, Brian, Karen Andrew — Vegreville, Alta. Chantel Ed & Anne Biesbroek — Calgary, Alta. Mark, Paul Hank & Terry Biesbroek — Cochrane, Alta. David, Sean Trudy & Ed Vermeulen — Cochrane, Alta. Yolanda & John Bosma — Cochrane, Alta. Raymond, Aaron, Adrienne "We go on with life trusting in the promises of God: '...and I will give you the crown of life' " (Rev. 2: 10). Home address: #720-4515 Varsity Drive N.W., Calgary, AB T3A 0Z8</p>	<p>"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1). The Lord took unto himself our dear member and friend, PIETER GLASBERGEN We commit you, Geertje and the children, unto the care of your God and Father, praying that He will sustain and comfort you in days to come. "The Golden Age" club, Fenwick and Wellandport.</p>	<p>Romans 14: 7, 8. The Lord promoted to glory on April 7, 1993, DONALD WESTENDORP at the age of 67 years, after a courageous struggle with ill health. Beloved husband of Susan (Singor). Dear father of: Raymond & Lynn Harry & Barbara Wenda Andrea Diane & Bill Mary Anne & Lew John & Gayle Bruce & Cindy Sandra & Kim Bonnie & Henry Donald Also survived by 11 grandchildren, one sister and four brothers. Predeceased by son-in-law Mike Gillespie (1988). The funeral service was held on Saturday April 10, 1993, at the Wyoming Chr. Ref. Church, with Rev. K. Benjamins officiating. Correspondence address: Box 13 Point View, R.R. #5, Forest, ON N0N 1J0</p>
<p>Congratulations to Elizabeth Rosema and John Jacob Walsma on the occasion of their 50th wedding anniversary!</p>		<p>For Rent</p> <p>Port Carling, Ont.: 3-bedroom cottage, sleeps 6, modern kitchen and bathroom. Safe private beach, dock, row boat. Small quiet lake. \$600 per week. Phone: (416) 889-2956</p>	<p>ALEXANDER VAN ROOYEN went home to be with the Lord whom he loved and served. His testimony was: "Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23: 6). Beloved husband of Willemyntje (DeJooode), Aylmer, Ont. Father of: William Van Rooyen, predeceased (1988) Ann & Anthony Burgers — Burgersville, Ont. Anthony & Marie — Lynden, Wash. Lena & Homer Van Der Vecht — Aylmer, Ont. Alex Van Rooyen — Medicine Hat, Alta. Grandfather of 18 grandchildren and 25 great-grandchildren. A memorial service took place on April 13, 1993, in the Aylmer Chr. Ref. Church, with Rev. J.D. Pereboom and Rev. P.J. Vellinga officiating. Correspondence address: Wilma Van Rooyen, 110 Caverly Rd., No. 8, Aylmer, ON N5H 2P4</p>	<p>Accommodation</p> <p>Coming to Nova Scotia? Bed and breakfast in our farmhouse. Comfortable room; shared bath. Enjoy the peace of our gardens, fields, woods, mountain hike. Picnic lunches possible. Use us as home base for day trips, take three days for the Cabot Trail, or bring canoe/kayak and go paddling. Write: Hutten Family Farm R.R. 1, Kentville, NS B4N 3V7</p>
<p>1943 March 10 1993 ELIZABETH ROSEMA Wetsinge, Groningen and JOHN JACOB WALSMAS Leens, Groningen "As for me and my house we will serve the Lord." May God continue to bless and keep you in his care. William & Dale Walsma Lana, July & John Hendrik & Mary Janet Walsma Lisa, Terriann & John Home address: 40 Confederation St., Glen Williams, ON L7G 3R7</p>		<p>Anniversaries</p> <p>Olderkerk Townsend 1933 May 18 1993 "Velen zeggen: 'Wie zal ons het goede doen zien? Verhef over ons het licht uws aanschijns, o Here!' " (Ps. 4: 7). With joy and thanksgiving to our Lord, we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents, PETER and HENRIETTA HIELEMA (nee BOONSTRA) We pray that God will continue to bless and keep you in His care. With love from your family: Jack & Dorothy Hielema — Simcoe, Ont. Fred & Margaret Hielema — Simcoe, Ont. Ralph & Gertie Hielema — Montreal, Que. Susan & Cornelius Rauwerda — Jordan, Ont. Nancy & Robert Lenos — Jarvis, Ont. Emma & Henry Winter — Beamsville, Ont. Harry & Cathy Hielema — St. Catharines, Ont. Pete & Pati Hielema — Jarvis, Ont. 31 grandchildren and 33 great-grandchildren. Open house will be held on May 18, 1993, D.V., from 2-4 p.m., at 70 Towncentre Drive, Townsend, Ont.</p>		
<p>Vacations</p> <p>Planning your summer holidays? Come to Alton Lodges, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone: Len & Rita Bette Alton Lodges R.R. #1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>1948 April 28 1993 With thankfulness and praise to our Lord for His faithfulness and love, we hope to celebrate, the Lord willing, the 45th anniversary of our parents and grandparents: JOHN and GERTRUDE (GERTY) JANSEN VAN DOORN (nee SLOOTWEG) Thank you Dad and Mom for your love, guidance, support and encouragement. May God continue to bless you and keep you in His loving care. Welcome back, we missed you! With much love from your family: Casey Jansen van Doorn — Hamilton, Ont. Corinne & Dick Kersten — St. Catharines, Ont. Derek, Mike, Julie Gerry & Gayle Jansen van Doorn — Hamilton, Ont. Nathan, Laura, Lindsey, Erica Lois & Bill Cave — Kitchener, Ont. Melanie, Tyler, Shelby An open house will be held in their honour on Saturday, May 1, 1993, from 2-4 p.m. at Wellington Stone Home, 1415 Upper Wellington St. (corner of Stone Church Rd. E.), Hamilton, Ont. Home address: 1415 Upper Wellington St., Unit #201, Hamilton, ON L9A 5E8</p>			<p>Congratulations to Peter and Henrietta Hielema (nee Boonstra) on the occasion of their 60th wedding anniversary!</p>
				

Classifieds

Job Opportunities	Summer Job Market	Teachers	Teachers	Teachers
<p>Wanted, herdsman for dairy farm. Experience necessary, references required. Call or write:</p> <p>Schwarz Bros. R.R. #6, Bowmanville, ON L1C 3K7 or phone: (416) 725-0815 or (416) 449-4844</p>	<p>Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in housekeeping and child-care, seeks work of a similar variety or otherwise.</p> <p>Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773</p>	<p>Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of principal for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:</p> <p>P.C.C.S.S. c/o Leanne Fairholm 1498 Government Street Penticton, BC V2A 4W1 Phone: (604) 493-5233 (school) (604) 493-9294 (home) Fax: (604) 492-5281</p>	<div>  <p>Centennial Christian School Terrace, B.C. is seeking applications for TEACHERS starting the 1993/94 school year</p> <p>Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.</p> <p>Due to increasing enrolment and changes, we have openings in the following areas: Kindergarten, Grade 7, and Secondary (8-10) science area. Contact:</p> <p>Frank Voogd, Principal Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2A5 Phone: (604) 635-6173, Fax: (604) 635-9385</p> </div>	
<p>Pastor needed The pastor of the Alliston Chr. Ref. Church has recently announced his retirement from the ministry. We, the congregation, are currently seeking his replacement. We are a 40-year-old church with 78 families situated in Southcentral Ontario. A church profile is available on request. Inquiries and/or resumes may be forwarded to the</p> <p>Search Committee c/o Mr. Aris DeBruin R.R. #2, Beeton ON L0G 1A0 Phone: (705) 435-5317 Fax: (705) 435-3351</p>	<p>Miscellaneous</p> <p>APRIL 1993</p> <p>THE CONSULATE-GENERAL WOULD LIKE TO GET IN TOUCH WITH THE FOLLOWING INDIVIDUALS:</p> <p>-----</p> <p>MRS. WALLER-SCHELTINGA, Wilhelmina, Johanna born May 3, 1921 in the Netherlands, immigrated to Canada in 1953, last known address in Canada: Hull</p>	<p>Penticton, B.C.: Penticton Community Chr. School will have possible openings in the primary and intermediate grades. Please address inquiries/resumes to:</p> <p>Mr. Rick Esselink, Principal Penticton Community Chr. School 1498 Government St. Penticton, BC V2A 4W1 Phone: (604) 493-5233</p>	<p>Job Opportunities</p>	
<p>Summer student needed to look after three children, ages 7, 8 and 10. Also housework, cooking, laundry, etc., on busy agricultural farm. Must be flexible and willing to work long hours. Sundays off. Should have driver's licence. Own living quarters provided. Mid June till the end of August. Resume and references preferred.</p> <p>Call Pat (705) 426-9859</p>	<p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS ST. WEST, SUITE # 2106, BOX 2 TORONTO, ONTARIO M5G 1Z3 PHONE: (416) 598-2520 FAX: (416) 598-8064</p>	<p>Regina, Sask.: Regina Chr. School (K-8, interdenominational) requires a principal for the 1993/94 school year, teaching Grades 6-8 full-time, as well as some administrative duties. In addition there is an opening for a Grade 3-5 teacher. Music and French will be considered assets. Mail letters of application to:</p> <p>Mr. John Maat 1429 Shannon Rd. Regina, SK S4S 5L4</p>	<div>  <p>DORDT COLLEGE Sioux Center, IA 51250-1697 Ph: 712-722-3771 FAX: 712-722-1198</p> </div>	
<p>For Rent</p> <p>Beautiful one-bedroom apartment for rent in Fenwick area. Suitable for one person or newly weds. Stove and fridge, \$300 per month + hydro.</p> <p>Phone: (416) 892-6296</p>	<p>Teachers</p> <p>Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following definite openings for 1993/94.</p> <p>1) Principal: 55% teaching, 45% administrative duties 2) Grade 2 teacher 3) junior high teacher, mainly Grade 7 and 8. Subject areas include language arts, social studies, French, art. Send applications, resumes or inquiries to:</p> <p>John Piers, Principal Box 10 Neerlandia, AB T0G 1R0 Phone: (403) 674-5581 (school), (403) 674-4308 (home) Fax: (403) 674-2927</p>	<p>Wellandport, Ont.: Wellandport Chr. School invites applications for a half-time Kindergarten position for the 1993/94 school year. Please direct inquiries to:</p> <p>William Thies, Principal Wellandport Chr. School R.R. #1, Wellandport, ON L0R 2J0 Phone: (416) 386-6272</p>	<p>Real Estate</p>	
<p>Summer Job Market</p> <p>London, Ont.: Adrian Miedema, currently studying law at the University of Western Ontario. Obtained B. Math in actuarial science/economics from the University of Waterloo in May of 1992. Six four-month workterms of experience from cooperative education program from 1988-1991 (five terms in actuarial work with insurance companies; one term working in economics). Reliable, mature and conscientious. Extensive volunteer experience. Resume available upon request.</p> <p>Phone: (705) 435-7166</p>	<p>Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an intermediate position beginning in the 1993/94 school year. A background in music is preferred. Send enquiries to:</p> <p>Ted Vroon, Principal Haney-Pitt Meadows Chr. School 12140-203 Street Maple Ridge, BC V2X 4V5</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>SEEKING A PASTOR</p> <p>Inglewood Chr. Ref. Church, Edmonton, Alta., an urban congregation of 85 families, seeks a pastor who excels in preaching and pastoral care. Contact:</p> <p>Jim Joosse 10510-134 St. Edmonton, AB T5E 4N8</p>	
<p>Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call Ryan Slotegraaf at (705) 749-3515.</p>				

Classifieds

Job Opportunities

STAFF POSITIONS AVAILABLE

The Emmanuel Christian Reformed Church, Calgary, Alta., is a suburban congregation of 170 families rich in resources and opportunities to serve our Lord. There is diversity in age, background, and careers. Our mosaic of blessings presents a number of challenging ministry needs and opportunities. We are developing a **staff ministry** to help us grow in commitment and enhance our witness in our community.

We envision the addition of 1.5 full-time staff positions. Ideally, we hope to fill them with one full-time, plus one or more part-time persons who will work with our senior pastor and standing committees. How the work and time will be allocated is to be determined by the qualifications of the applicants.

Inquiries and applications are invited from qualified individuals able to give leadership in a number of the following ministries to meet the combined challenge of contemporary and traditional needs:

- certain specified pastoral visiting and caregiving
- initiation and coordination of youth and adult education programs
- teaching in areas of competence and interest
- coordination of our outreach ministries
- ministry to and coordination of ministry for all youth and adult singles
- cultivating the wealth of musical resources among our members
- direction and coordination of the musical participation in our worship services
- worship leadership and/or preaching

Successful applicants may, but need not be, ordained. They will have formal training and/or experience in areas of their expertise.

Detailed task descriptions are available from our staffing committee.

Please direct inquiries and applications to:

The Staffing Committee
Emmanuel C.R.C.
3020-51 Street S.W.
Calgary, AB T3E 6S7
(403) 246-0795

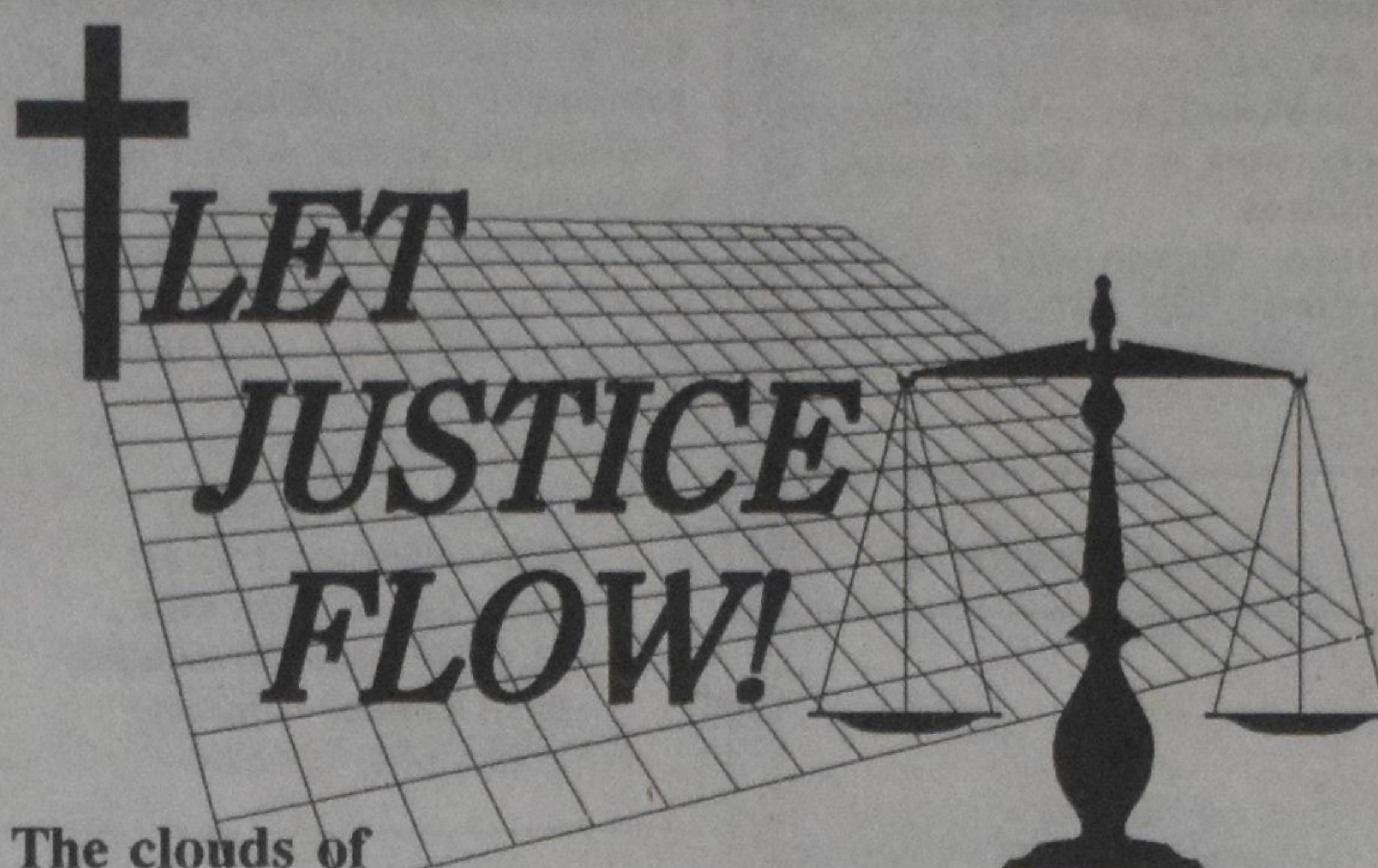
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Librarian needed to administer 25,000 volume library for the **Institute for Christian Studies**. Must be able to administer all aspects of the library, including automation, reference, cataloguing, acquisitions, budgetary, and training and supervision of student staff.

Required: ALA accredited M.L.S., 2-3 years academic library experience. Preferred: Reading knowledge of a European language and coursework in philosophy. Applicants must subscribe to the Christian basis of the Institute. Salary range \$30,000 - \$35,000. Qualified candidates should send a letter of application, curriculum vitae and names of three references to:

Dr. Harry Fernhout, President, Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4

Events



The clouds of

poverty, abuse, homelessness, unemployment, environmental destruction and debt crises continue to gather over North America and around the world.

Is there any hope?

As Christians we believe that the water from those clouds can be transformed into rivers of justice and righteousness. But how?

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Keynote speakers

will be Gerald Vandezande and Kathy Vandergrift.

July 30 - August 2, 1993

Hamilton District Christian High School

Ancaster, Ontario

For more information: contact the
Institute for Christian Studies
229 College St. Toronto, ON M5T 1R4
(416) 979-2331

Teachers

BULKLEY VALLEY CHRISTIAN SCHOOL

(K-12, 300 students on two campuses)

has **definite** openings for September 1993 in
English (8-12); music/band/choir (4-12).
In addition we anticipate **possible** openings in
social studies (8-12) and primary.

Please address inquiries and resumes to:

Mr. Evert Vroon, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (604) 847-4238
Fax: (604) 847-3564.

Miscellaneous

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Voor inlichtingen schrijf naar:

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CLASSIFIEDS!

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Fax: (416) 682-8313

Summer Job
Market

Attention: All Students

We know that many of you
are thinking about summer
jobs at this time.

As in previous years,
Christian Courier will carry
the Summer Job Market
section in the Classifieds
(until **May 28**).

Send us your announce-
ment, and include *name,*
age, address, phone num-
ber, experience and type of
work you are seeking. This
service is free of charge.
We have only one request:
Please cancel the ad as
soon as you have found
employment so that you
don't use up valuable
space needlessly.

Good job hunting!
Stan de Jong,
Manager

St. Catharines, Ont.: Grade 12 stu-
dent, age 17, would like to work in
an office or day care to earn money
for Christian college in September.
Knows typing, Word Perfect &
Spread Sheets. Experienced as
mother's helper, teacher's assis-
tant. St. Catharines area. Has
driver's license. Phone Allison at
(416) 935-1058.

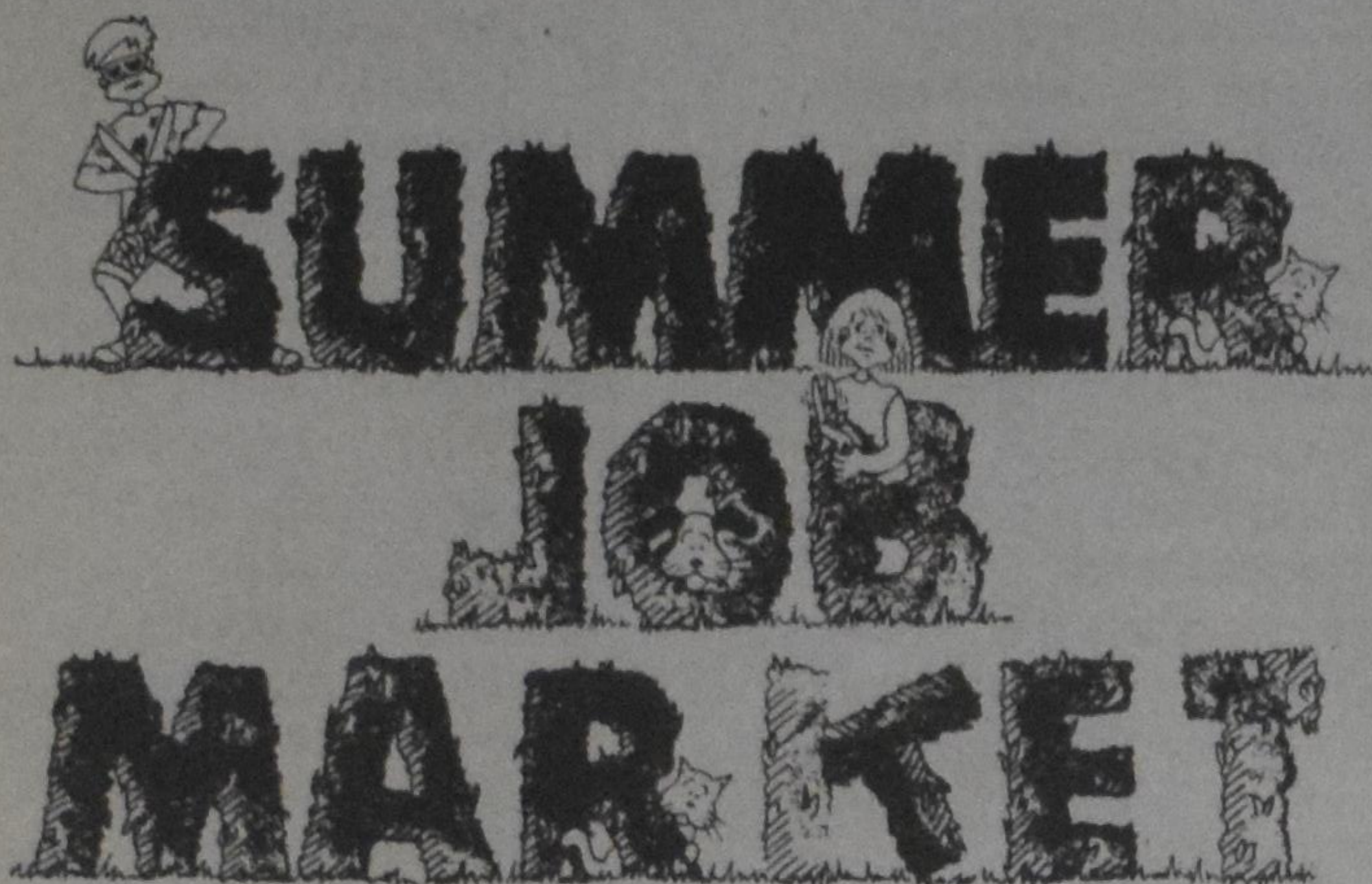
Summer Job Market

Niagara area: 15-year-old male,
looking for summer work in
landscaping, greenhouses or
farming. Phone Justin at (416)
935-1058.

Classifieds/Events

Miscellaneous

HIRE A STUDENT!



This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 26, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL

invites all its

supporters, students, teachers, and staff,

past and present,

to celebrate its **30th Anniversary**

at a banquet to be held in the school gymnasium

on **May 15, 1993**

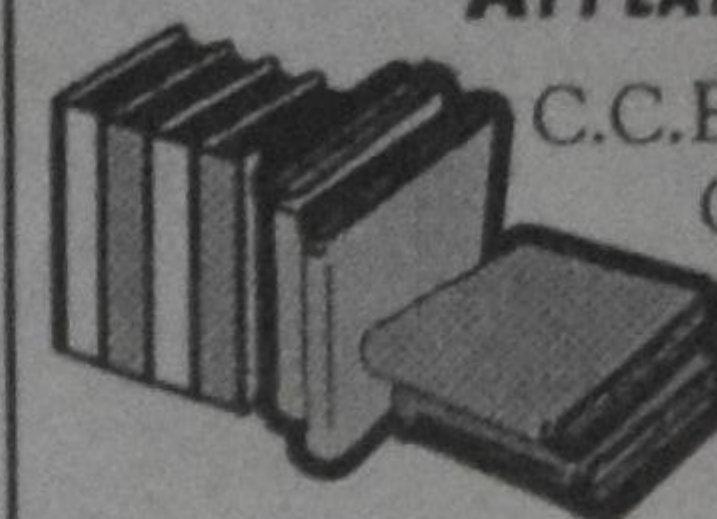
Speaker: Dr. Gordon Spykman

Social Hour - 6:30 p.m. Dinner - 7:30 p.m.

(Tickets at \$20.00 per person can be ordered by contacting the school either by phone 416-851-1772 or 416-741-2273, or by writing to the school at 377 Woodbridge Ave., Woodbridge, ON L4L 2S8).

Miscellaneous

APPEAL FOR HELP!



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for the benefit of all C.S.I. member schools in Canada.

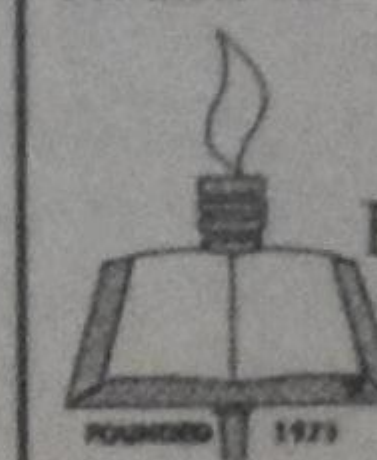
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CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.

For more information contact our Executive Director:



Fred R. Vander Velde
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Burlington, Ont. L7P 3W6
Tel: (416) 336-5619
(day or evening)

Events

Calendar

May 1 The King's College convocation, 2 p.m., West End CRC, Edmonton, Alta. Guest speaker: Dr. Gloria Stronks, Calvin College, Grand Rapids, MI.

May 1 "White Heart" in concert, presented by Kawartha Youth for Christ, 7 p.m., Memorial Centre, Lansdowne St., Peterborough, Ont. Info.: (705) 743-2900.

May 1 Spring concert by OCMA's choir and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Christ Church Cathedral, Hamilton, Ont. Tickets: (416) 648-6585.

May 6, 13, 20 "School of the Holy Spirit," 7:30-9:30 p.m., Foursquare Chr. Centre, Mississauga, Ont. Info.: CCC (416) 278-7969.

May 7 40th Anniversary First CRC, Orillia, Ont. Celebration program at 6 p.m. Thanksgiving service on Sunday at 10 a.m. Info.: (705) 326-3068.

May 7-8 Anniversary concerts by the Dundas FRC "Hosanna Choir." **May 7:** 8 p.m., Christ Church Cathedral, Hamilton, Ont. **May 8:** 7:30 p.m., First CRC, London, Ont. Tickets at the door.

May 8 Information/discussion about sexual abuse in Christian homes and churches, 10 a.m.-3 p.m., Covenant CRC, 278 Parnell Rd., St. Catharines, Ont. Two videos will be shown: "Hear their cries" and "Not in my church." Admission \$2.00 (bring sack lunch and drinking mug). Info.: (416) 934-0644 or 934-0354.

May 8 Choir/organ concert, with the "Con Spirito Choir" (dir. J. Kaldewey) and organist Laurens Kaldewey, 8 p.m., Free Reformed Church, Chatham, Ont. Tickets: (519) 383-0438.

May 8 Springfest '93 hosted by Calvin Chr. School, 8:30-3:00 p.m., at Dundas Community Centre (King & Market), Dundas, Ont. A fun day for the entire family. Admission free!

May 12 Convention 1993, Can. Fed. of C.R. Women, 10 a.m., Bingemans Park, Kitchener, Ont. Speakers: Dr. Jeffrey Weima and Joanne De Jong.

May 15 30th Anniversary of the Toronto District Chr. High School. Banquet at TDCH. Speaker: Dr. Gordon J. Spykman. Tickets: (416) 851-1772 or 741-2273.

May 21 Organ and piano concert, 8 p.m., Maranatha CRC, Bowmanville, Ont. Martin Mans, Andre Knevel and Willem van Suydam, organ/piano.

May 22 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a three-act comedy, 7:30 p.m., Clinton & District Chr. School, Clinton, Ont.

May 22 Concert by organist Martin Mans and the "Mattaniah Neth. Ref. Male Choir," 8 p.m., Chalmers United Church, Woodstock, Ont.

May 26 Martin Mans and Willem van Suydam (organ/piano) in concert, 8 p.m., CRC, Mount Brydges, Ont.

May 27 Concert by pianists/organists Martin Mans, Andre Knevel and Willem van Suydam, with the "Fergus/Elora Singers," 8 p.m., Can. Ref. Church, Fergus, Ont.

May 28 Back to God Hour rally, 8 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Speaker: Dr. Joel Nederhood on "His Spirit - His Witness." Special music by "The Ambassadors" (Harold De Haan, director).

May 28 Martin Mans and Willem van Suydam, organ/piano, in concert with the "Soli Deo Gloria" choir, 8 p.m., Ebenezer Can. Ref. Church, Burlington, Ont.

May 29 Graduation ceremonies, 2 p.m., at Redeemer College, Ancaster, Ont. Speaker: Dr. Mariano Di Gangi on "Standard of Excellence."

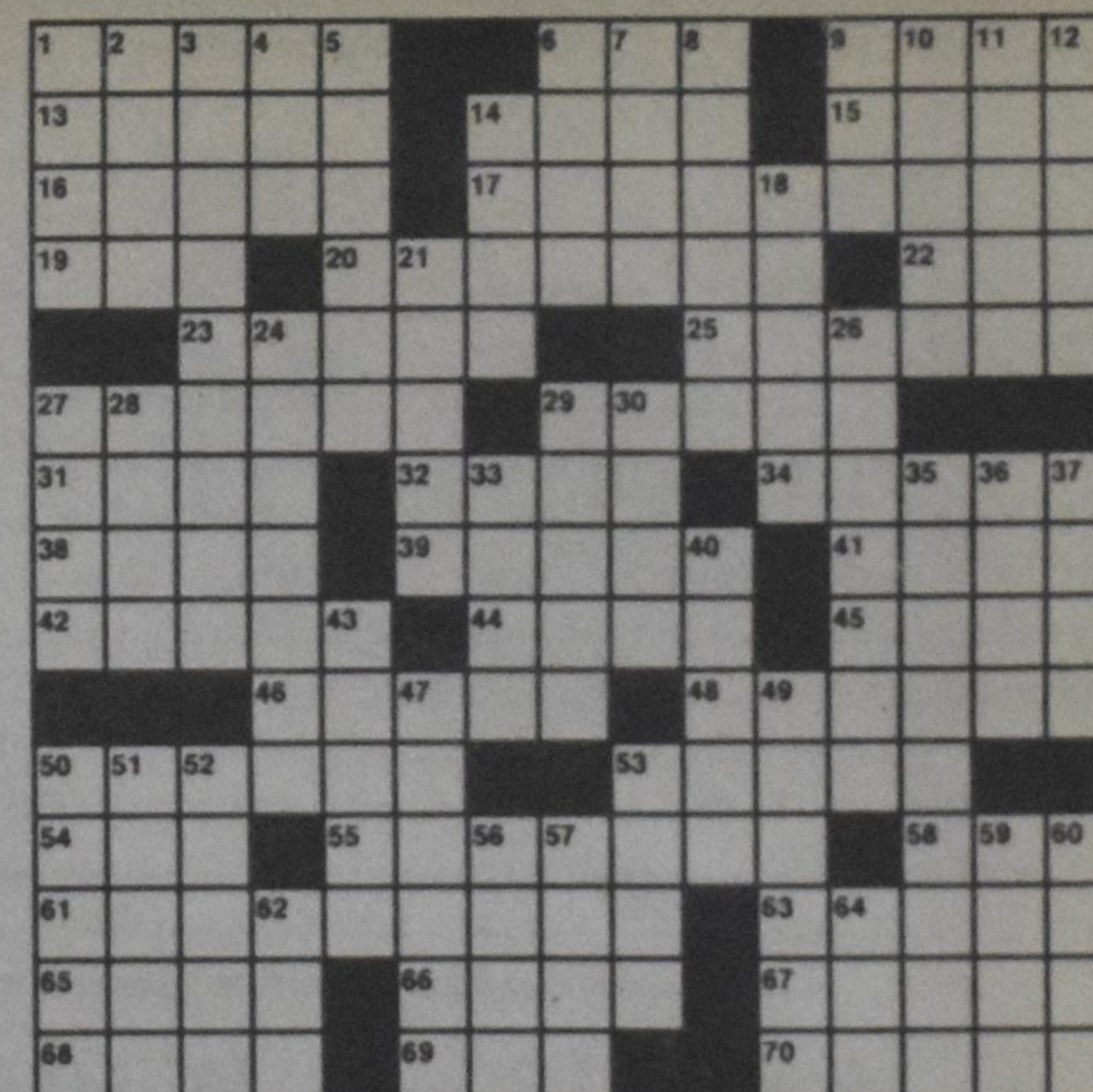
May 29 40th anniversary, Bethel CRC, Acton, Ont. Starts 4 p.m., Acton Curling Club, followed by dinner at 5 p.m., and a social. Special anniversary service on Sunday at 10 a.m. Info.: (416) 876-4952.

May 29 Martin Mans and Willem van Suydam, organ/piano, in concert with the male chorus "The Choraliers," 8 p.m., Second CRC, Brampton, Ont.

This Week's Puzzle

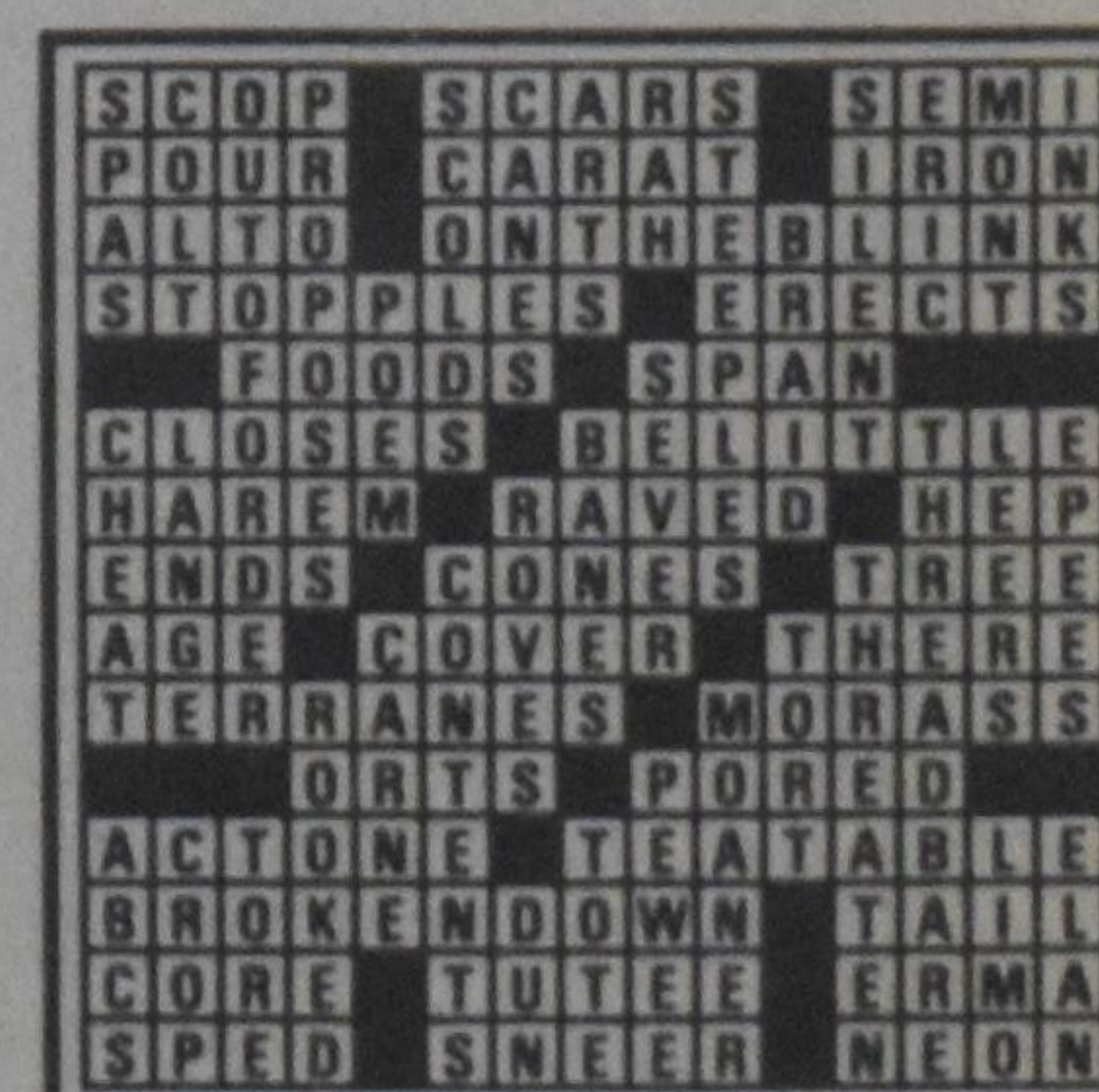
by Harry Bryan

ACROSS
1 Elevator cars
6 Ivy Leaguer
9 Money owed
13 Put in good humor
14 Tiny mass
15 Valley
16 Kind of blanket
17 Kind of fastener
19 Clairvoyant letters
20 Munitions dump
22 Cobb or Marvin
23 The Hunter
25 Most ineffectual
27 The — (NY area)
29 Spiritualist seer
31 "Hawkeye"
32 Roman patriot
34 Aquatic plants
38 Rod partner
39 Actress Verdugo
41 Moon goddess
42 Karloff
44 B.A. word
45 Emmet and pismire
46 Hold in contempt
48 Tank top
50 Human
53 Native of India
54 Corroded
55 Deere machines
58 Once called
61 Mild expletive
63 Lab heaters
65 — trap for
66 Coal measures
67 Pitchers
68 River in France
69 Easter —
70 Scandinavian



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Last Week's Puzzle



DOWN
1 Arrived
2 Amo, —, amat
3 Flintlock charge
4 Based: abbr.
5 Atmosphere at the beach
6 Major end
7 Bank deal
8 African antelope
9 White House monogram
10 Bald or double
11 Song genre
12 Belief
14 Org.
18 Andean beast
21 Rolls—
24 Practical one
26 A Fillmore
27 Cutting remark
28 Bread spread
29 Harsh
30 Accustomed
33 Winglike
35 Arms merchant
36 Before: pref.
37 "— of Eden"
40 Moving about
43 Muffler
47 Ester of an acid
49 Invisible
50 Having great bulk
51 Indians
52 Fr. income
53 Layers
56 Excited
57 Sleigh
59 Corn units
60 Abstract being
62 Scull
64 Pair

News

Abuse recovery also spiritual: therapists

Bill Fledderus

BURLINGTON, Ont. — Many people who work to heal abuse victims say that spirituality is an essential element of healing. Paul Bennett, director of the Halton Sexual Abuse Program in Oakville, Ont., says that many of his clients have lost their belief in the spiritual as well as their ability to love themselves, others and the world. They

often choose to become reacquainted with their spiritual nature as they heal.

"Abuse is dehumanizing in the sense that it destroys the human spirit," he says. He points to the expression "soul killing," used by ex-Jesuit speaker John Bradshaw. "That's the best metaphor I know to explain what is done to a child who is sexually abused," says Bennett.

Many of the abusers and victims Bennett deals with are "out of touch with their soul" or the spiritual aspect of their nature, he says. "The events which have taken place in Bosnia come to mind. Committing such horrible acts as rape and the killing of children is done from the same kind of mindset as domestic abuse. You must be dehumanized to act that way. No one who is intimately aware that he and his victims are spiritual beings is capable of acting that way."

"Spiritual life and emotional life go hand in hand," says Edith Sands of Catholic Family Services in Hamilton, Ont. "There are many people who never progress beyond a childlike emotional life or spiritual life. A lot of counselling has to do with helping people overcome roadblocks to becoming adult in these areas."

"For example, I see conservative religious people who have been abused who have a very simplistic or childlike understanding of forgiveness. They think they must forgive their abuser without ever expressing their anger towards him, without working through a long and painful process. That kind of forgiveness is really a form of denial."

"Forgiveness is not a kind of forgetting that lets someone repeatedly take advantage of you. It is the culmination of having worked through anger to the point where you can let go. When you are angry with a person, you are still holding on to them. Only when an abuse victim is through with anger can she forgive her abuser and experience the freedom of letting her husband put his arms around her without tensing up."

Armenia may lose Western sympathy

BAKU, Azerbaijan (GW) — Oil-starved Armenia has made it through a difficult winter, thanks in part to supplies from sympathetic Western powers. (See C.C. Feb 26.) But that sympathy could fade quickly, according to James Meek of the *Manchester Guardian*, if Armenia takes more territory from its neighbour, Azerbaijan. Armenia has more or less recaptured a large piece of Azeri territory called Nagorno Karabakh, taken from Armenia and given to the Azeris 70 years ago by former Soviet leader Joseph Stalin.

A good case could be made for Karabakh's struggle for self-determination — its population is still overwhelmingly Armenian after 70 years — and for allowing it to capture a swath of land to connect itself with Armenia proper, according to Meek. But in fact, he says, much more is actually happening: instead of taking a narrow supply corridor, Karabakh and Armenia have taken virtually all the land between themselves, displacing at least 60,000 Azeris. This well-executed military offensive puts an end to Armenia's international image as the innocent victim of war, says Meek. It also puts the lie to Armenia's insistence that Karabakh is fighting without help from Armenia proper, he says.

Observers in Azerbaijan, only too conscious that their army is a national joke, worry that Armenia will not be content with Karabakh. The Azeris allege that Armenia wants to retake all the land which made up historic Armenia, from the Black Sea to the Caspian. That possibility is also a major worry for powerful oil companies like Amoco and British Petroleum which are about to invest billions of dollars in offshore Caspian fields.

Credibility still in question

Society has been slow to deal with wife assault, says Ena Koole-Vandezande, a counsellor who formerly worked with abused women in St. Catharines, Ont.). Many don't realize that only recently has it become possible for police to lay charges against violent spouses — previously, only victims could.

"And in sexual assault cases, it is still often the credibility of the victim which is at stake," she says.

Though many shelters which offer women and children a place of refuge from violence and abuse have been founded since the 1970s, some still receive little credibility in their communities, she says. It's a shame that some people still don't acknowledge the need for shelters or take them and their staff seriously, she adds.

Vandezande also believes that there are a number of needy women who do not know shelters are available or how to gain access to one. "And there are many places where more shelters are needed," she concludes. **BF**

News Digest

Edited by Bill Fledderus

'Footprints' no longer anonymous

COQUITLAM, B.C. — Someone has finally stepped forward to claim authorship of "Footprints," the inspirational poem attributed to "source unknown" on a plethora of plaques, cards, calendars and posters across the country. The poem describes the revelation that God did not abandon the poet in the most difficult parts of her life, but that in fact he carried her.

According to reports in *Christian Info News* and the *Vancouver Sun*, the author is Margaret Fishback Powers, an itinerant evangelist who has now settled in British Columbia after 25 years of ministering to children around the world with her husband Paul, a ventriloquist. Hallmark Greeting Cards now pays her an annual fee, but other companies have not yet recognized her authorship claims.

The story of how she came to write the poem at an Ontario youth camp in 1964 — and had it stolen from her in 1980 — has been told at last in *Footprints: The Story behind the Poem that Inspired Millions*, a new book released by Harper Collins Canada on March 27.

Flying cows?

HARRISBURG, Pa. (EP) — A planeload of around 100 heifers left Harrisburg, Pennsylvania, on April 22 for Bucharest, Romania. The heifers, donated for use in Christian Aid Ministries (CAM) "Self-Help" dairy program, cost about \$1,550 U.S. per head to ship. Even with shipping fees, flying the heifers to Romania from the U.S. was more cost-effective than buying the animals in Western Europe. Half the heifers will be kept on site permanently and the rest will be distributed to rural villages, where small dairy barns holding around 15 head each will be cared for by villagers trained by CAM staff. The separate herds will be built up as the heifers calve.

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